FORWARD BY : MOULANA FAROUK HASSAN

One day as per normal habit I went to the bookshop near the gater of Jamia Uloom Allamah Binori, there suddenly my eyes fell on a small book, on picking it up, I found it to be two selected passages from Hafiz bin Haji Askalani (A.R)'s book "Al istidad liyaum li maad", which contained the blessed saying of Nabi (S.A.W) and the statements of the Khulafa –e- Raashideen in sequence and the effective knowledge and wisdom of the Auliyyah(saints and scholars). I bought the book and began reading attentively , the words coming from the heart enter the inner recesses of the heart for that which eminates from the heart permeates the heart.

At this moment a thought crossed my mind that these statements which can cause a revolution in someone's life is restricted to only those possessing the knowledge of Arabic , if it is translated into urdu, then the urdu section will benefit and if some statement of these accepted servants enters the heart of any Muslim and changes the life of that person then it can become a means of Salvation for this sinner.

"To speak like this I am not indeed to,
Perhaps may purpose enters your heart"

With this enthuasiasm I translated it into Urdu.

1.) This book has from 2 to 10 chapters in sequence. This in the chapter of two's, every advice is in two's and in the third chapter, every advice is in three's until the end.
2.) Every chapter commences with the Blessed Hadith of Nabi (S.A.W), then the statements of Khulafa e Raashideen in sequence then the Tabien and some distant saints.
3.) Due to the statements being precise and concise which makes

understanding the only translation difficult, I have included in brackets some explanatory words to remove any doubt. Allaah Ta'ala accepts this effort of their servant and make it a means of our salvation. Answer : " Oh Allaah, you accept from us, you are All Hearing, All Knowing" and Durood be on the Best of Creations Muhammad and his family and all his companions – Muhammad Farouk ibn Maalik Hassan Zikr – Jamaadul Ulan 1416 – 1995.

PREFACE :-

All praise due to only Allaah, Durood upon His beloved Rasul, Hadhrat Muhammad (S.A.W) who came with the final Message, the Final Shariat, the last Kitaab –al- Quraan, as the Last and Final Rasul of

Allaah. Nabi (S.A.W) was given as companions, the Noble Sahabah (R.A) with whom Allaah is pleased with and they are pleased with.

The work in your hands contains pearls of wisdom to strengthen one's Imaan, provide a guide to improve one's character and behaviour.

We suggest that one reads the book once from beginning to end then a chapter a day. After which a saying a day with pardoning and deliberation. This will be beneficially.

Imaams may read passages to their congregations whilst extracts from the book can be used as fillers in Books, Leaflet, Journals, Magazines, Newsletters etc.

We request for duaas and suggestions are always most welcome.

A.H. Elias (Mufti)
(1422 – 2002)

Preparation For the day of resurrection.

THE CHAPTER OF TWOS.

1. **Hadhrat Abdullaah bin Abbaas (R.A) reports that Rasulullaah (sallAllaahu-alaihi-wasallam) said, "There is a damsel in Jannah called La'iba. She was created from a mixture of musk, amber, camphor, saffron and the 'water of life.' All the other damsels of Jannah love her. If she has to spit in the ocean, the waters will become sweet. The following words appear on her forehead: "Whoever desires me should obey his Rabb."**

2. **Hadhrat Mujaahid (R.A) says that the ground of Jannah is silver, the sand is musk, the trunks of the trees are silver and the branches are of pearls and crystal. The fruit will be easy to reach whether a person is sitting, standing or lying down.**

3. **Hadhrat Hudhaifa (R.A) reports that Rasulullaah (sallAllaahu-alaihi-wasallam) said, "Oh people! You must practice Amr bil Ma'roof wan Nahy anil Munkar, otherwise Allaah's punishment may afflict you. Then you will supplicate to Him, but He will not accept your du'as." [Bukhari]**

4. **Rasulullaah (sallAllaahu-alaihi-wasallam) has also mentioned, "When people do not attempt to prevent an evil that they see before them, they should await Allaah's punishment." [Tirmidhi and Ibn Majah]**

5. **Rasulullaah (sallAllaahu-alaihi-wasallam) is also reported to have said, "When people do not restrain the hand of an oppressor, they should await a widespread punishment from Allaah." [Abu Dawood]**

6. **Once Hadhrat Abdullaah Bin Umar (radhiAllaahu anhu) saw a piece of bread on the floor. He told his slave to pick it up, clean it and place it one side. At dusk, when it was time for Iftaar, he told the slave to bring the piece of bread and the slave said that he had consumed it. Hadhrat Abdullaah Bin Umar (radhiAllaahu anhu) said, "Go, I free you. I have heard Nabi (sallAllaahu alaihi wasallam) say that the person who eats a fallen piece of bread, is forgiven before the morsel reaches his stomach. Now, how can I keep as a slave the person who has been forgiven?" (Subhaanallaah! Of what calibre were our predecessors?)**

7. **Khamas Bin Al-Hasan (rahmatullahi alaih) once mentioned: "I am bewailing and crying for forty years over one sin." Someone asked him what was the sin about which he was so perturbed. He replied: "Once a friend of mine came to see me. Both of us bought fish from the marketplace, cooked it and ate. After eating, whilst I was washing my hands, I took some dust (for washing my hands) from the wall of my neighbour, without asking his permission. It is for this that I am crying."**

   Khamas Bin Al-Hasan who was surprised at the triviality of this minor act said, "Rasulullaah (sallAllaahu alaihi wasallam) said that in the Sight of Allaah Ta`ala, the greatest sin is that which man deems the most inconsequential and trivial (i.e. thinking it to be little, one does not make any effort to seek repentance), and that sin which man deems a great one is small in the Sight of Allaah Ta`ala (i.e. thinking the sin to be great and destructive, man would hasten towards repentance and in doing so, the sin would be effaced and forgiven)."

8. **A Sahaabi (radhiAllaahu anhu) said, "There is no small (sin) with persistence and consistency (in sinning) And there is no great (sin) with Istighfaar."**

9. **Hadhrat Sa`ad Bin Abi Waqqaas (radhiAllaahu anhu) once complained to Nabi (sallAllaahu alaihi wasallam) that he makes dua but they are not accepted. Nabi (sallAllaahu alaihi wasallam) replied, "Abstain from Haraam wealth, because that person in whose stomach, even a single morsel of Haraam enters, will be deprived of acceptance of duas for forty days." (What then is the fate of those whose entire occupation is Haraam?)**

10. **Hadhrat Ataa Bin Rabaah (rahmatullahi alaih) enquired about the Tafseer of the Aayat "Ghaafiriz Zanbi Wa Qaabilittawbi Shadeedil `Iqaab", from Hadhrat Ibn Abbaas (radhiAllaahu anhu).**

    He replied: "Ghaafiriz Zanbi (The One Who forgives sins) of those who recite: 'Laa Ilaaha Illallaahu'. Wa Qaabilittawbi (The One Who Accepts Tawbah) of those who recite: 'Laa Ilaaha Illallaahu'. Shadeedil `Iqaab (The One Who metes out severe punishment) to those who do not recite 'Laa Ilaaha Illallaahu'."

11. **It is reported from Nabi (sallallahu alaihi wasallam) that the person who stands in Salaat and recites the Qur`aan Majeed will get a hundred times more reward (for every letter recited). If he sits (in Salaat) and recites it, he will get fifty times reward. Tilaawat made out of Salaat warrants ten times reward, and the one who listens to the recital gets one reward, for every letter recited (on the condition that he listens to it with the intention of reward). The person who recites the Qur`aan Majeed until the end (that is, upon completion), will have one dua of his accepted, either immediately or after a while.**

Hadhrat Huzaifah Bin Yamaan (radhiallahu anhu) reports, "A beggar once came into the gathering of Nabi (sallallahu alaihi wasallam) and pleaded for assistance. At first all remained quiet and no one gave anything. After a while, someone gave the beggar something. Seeing this, the others also started giving. Nabi (sallallahu alaihi wasallam) said that the first one to give, would receive the reward of all the others, without any of the rewards of the others being decreased. Similarly, the one who initiates a sin will receive the punishment of all others who were also involved in the sin because of him, without any of their punishments being decreased."

12. **A wise person once mentioned, "That person who makes the Ibaadat of Allaah Ta`ala with sincerity for forty days, wisdom will spring forth from his heart onto his lips."**

    Some have attributed this statement to Nabi (sallallahu alaihi wasallam).

13. **Luqmaan A.S. has said; "O my son! Save yourself from greed,**
    because indeed it is poverty of the present."

14. **Nabi (sallAllaahu-alayhi-wa-sallam) said that there is nothing better than the following two qualities:**

- Possessing Imaan in Allaah
- being of benefit to the Muslims

15. **He also added that there is nothing worse than the following two qualities:**

- Ascribing partners to Allaah (shirk).
- Harming the Muslims."

16. **Rasulullaah (sallAllaahu-alayhi-wa-sallam) said,** "It is imperative that you remain in the company of the Ulema, and listen attentively to the talks of the wise, because Allaah revives dead hearts with the light of wisdom just as He revives dead earth with the rains."

17. **Rasulullaah** (sallAllaahu-alaihi-wasallam) has mentioned that Allaah loves two footsteps very much.

- the footstep taken towards salaah
- The one taken in the direction of joining family ties.

18. ***Nabi (sallAllaahu-alaihi-wasallam) said, "Every aspect of man gradually weakens (with age) except two things:***

- *avarice (greed)*
- *desires (which instead of decreasing actually increase)*

19. ***Rasulullaah (sallAllaahu-alaihi-wasallam) said, "Poverty means difficulty in this world and pleasure in the Aakhiraat (hereafter), whilst wealth means happiness in this world and difficulty in the Aakhiraat (hereafter)."***

20. ***He also said:* "Every person has a desire and I have two:**

- **Poverty**
- **Jihaad**

"Whoever loves these two qualities, has indeed displayed his love for me and whosoever detests and dislikes these two, has indeed displayed hatred for me."

21. ***Rasulullaah (sallAllaahu-alaihi-wasallam) said:*** "Two hungry wolves are not as dangerous to sheep as are greed and the pursuit of wealth to the Deen." *[Tirmidhi]*

22. ***Rasulullaah (sallAllaahu-alaihi-wasallam) said:*** "Two things make man old and grey haired – greed for wealth and age (longer life)." *[Agreed upon]*

2. ***Rasulullaah (sallAllaahu-alaihi-wasallam) said:*** "Two qualities remain young (never age) in an old person-

- love for the world
- and increase in aspirations

3. ***Rasulullaah (sallAllaahu-alaihi-wasallam) said:***

There are two gulps which Allaah Ta`ala loves best –

- the gulp (swallowing) of anger
- The gulp of patience.

Two drops are most beloved to Allaah Ta`ala -

- the drop of blood spilt in Jihaad
- the drop of tears which fall from the eyes (out of) the fear of Allaah Ta`ala, in the darkness of the night when one is alone

Similarly, there are two steps which are most beloved to Allaah Ta`ala –

- that step taken towards the performance of Fardh Salaat
- that step taken towards visiting the ill or making Ta`ziyat

4. ***Hadhrat Abu Hurairah (radhiAllaahu anhu) reports from Nabi (sallAllaahu-alaihi-wasallam) that there are*** *two* ***angels in the heavens whose only duty is to make the following dua:***

The one says:

- "O Allaah, recompense the one who spends (in good works)."

The other says:

- "O Allaah, destroy the wealth of the miser."

5. ***Nabi (sallallahu-alaihi-wasallam) reports that Allaah Ta`ala says,*** *"I take an oath on My Honour and Grandeur; I do not bestow man with two fears at the same time. He who fears Me in this world will be at ease in the Aakhiraat (Hereafter) and he who is without fear for Me in this world will be fearful in the Aakhiraat (Hereafter)."*

6. **Rasulullaah (sallAllaahu-alayhi-wa-sallam) has mentioned** that minor sins do not remain minor when they are persistently committed (i.e. they become major). With Istighfaar, major sins seize to be major (because they are obliterated)

7. ***Rasulullaah (sallAllahu-alaihi-wasallam) said,*** "There are two sentences which are very light on the tongue, very weighty on the scales (of deeds in the Aakhiraat) and extremely beloved to Allaah Ta`ala –

- **Subhaanallaahi Wa Bihamdihi (سبحان الله وبحمده)**
- **Subhaanallaahil A`zeem (سبحان الله العظيم).”**

8. ***Rasulullah (sallallahu-alaihi-wasallam) said,*** “I am leaving you with two things. As long as you adhere firmly to them (practice them), you will not be deviated:

- Kitaabullaah
- My Sunnat.”

9. ***Nabi (sallAllaahu-alaihi-wasallam) is reported to have said*** that to reconcile two believers is Sadaqah. This is extremely simple and most beloved to Allaah Ta`ala.

10. ***Once Nabi (sallallahu-alaihi-wasallam) even*** said that it is better than performing Nafl Salaat, keeping fasts or making Sadaqah. [Hadhrat Abu Zarr (radhiallahu anhu)

11. **Rasulullaah (sallAllaahu-alayhi-wa-sallam) said,** “The root of all sin is love for this world, and the root of all corruption is refusal to pay Zakaah and Ushar (necessary charity on harvest).”

12. A Sahabi (R.A) once asked Rasulullaah (sallAllaahu-alaihi-wasallam) whether he would be rewarded for an action that he performed secretly, but people had learnt about it and he felt pleased about this. Rasulullaah (sallAllaahu-alaihi-wasallam) replied that he would receive double the reward therefore

- For performing the actions secretly

❖ For it becoming apparent

13. ***Rasulullaah (sallAllaahu-alaihi-wasallam) has said,*** “Whoever initiated a good practice in Islaam, will receive the reward of whoever practices the same thereafter.” [Muslim]

14. ***Hadhrat Moosa (alaihi salaam) once asked Allaah Ta`ala how a beloved and a hated servant of His can be recognised.***
Allaah Ta`ala replied, “There are **two** signs of the beloved servants -

❖ Taufeeq to make My Thikr
❖ I safeguard them from engaging in My disobedience

And there are also **two** signs for the hated ones-

❖ I make then forget my Thikr.
❖ I embroil them in desires and aspirations

15. ***Hadhrat Isaa (alaihi salaam) said that people are of two types:***

❖ those who are caught up in difficulties
❖ those who are passing their lives in ease and comfort

16. ***Hadhrat Nooh (alaihi salaam) told his son “I will advise you about two things:***

❖ Have firm faith that Allaah Ta`ala is One and He has no partner
❖ Together with the Kalimah-e-Tauheed, recite Subhaanallaah Wal hamdulillaah.

And prevent you from two things:

- ❖ Abstain from Shirk
- ❖ Stay far away from pride and haughtiness

17. ***Hadhrat Abu Bakr (R.A) has mentioned,*** "The person who enters his grave without the provision of good acts is like the person who enters the sea without a boat."

18. ***Hadhrat Umar (R.A) said,*** "The honour of this world lies in wealth, whereas the honour of the Aakhirat (Hereafter) lies in good acts."

19. ***Hadhrat Uthmaan (R.A) stated,*** "Concern for this world is darkness within the heart, while concern for the Aakhirat (Hereafter) is a light in the heart."

20. **Hadhrat Ali (R.A) said,** "Jannah seeks the person in search of knowledge, while Jahannum seeks the person in search of sin.

21. ***Hadhrat Ali (radhiAllaahu anhu) said*: "O People! There are two things which I fear most for you,**

- ❖ never-ending worldly aspirations
- ❖ Following nafsaani (base) desires.

Listen! Never-ending aspirations makes one forget the hereafter and following base desires leads one astray."

22. ***Hadhrat Ali (radhiAllaahu anhu) also mentioned once that he has two great fears for people:***

- ❖ An increase in their hopes and desires
- ❖ The fulfilling of these desires

23. ***Hadhrat Abdullah Bin Mas`ood (radhiallahu anhu) said that the greed of two persons will never be satisfied:***

- Seeker of knowledge
- Seeker of the world

24. ***Hadhrat Abdullah Ibn Mas`ood (radhiallahu anhu) also said that success lies in two things:***

- Taqwa
- Intention

Similarly, destruction also lies in two things:

- Dejection
- Pride.

25. ***Hadhrat Ibn Abbaas (radhiallahu anhu) said, "Most people are usually misled and deluded because of two bounties***,

- good health
- And leisure (free time)."

26. ***Hadhrat Maimoon Bin Mahraan (radhiallahu anhu) said,*** "There are two dangers in fraternizing with kings. If one frequents them (without a valid Shari reason), then one destroys the Deen. If one disagrees with them, then there is the fear of one's life."

27. **Hadhrat Yahya bin Mu'aadh *(rahmatullahi alaih)* mentioned,** "No respectable man has ever disobeyed Allaah, nor has any intelligent man given preference to this world over the Aakhirat (Hereafter)."

28. **Hadhrat A'mash *(rahmatullahi alaih* stated)**,

“When a person’s capital is Taqwa, tongues will laude his religious profits. However, when a person’s capital is this world , tongues will condemn his religious losses.

29. **Hadhrat Sufyaan Thauri *(rahmatullahi alaih* stated) said,** “There is hope that every sin, which is prompted by inner passions will be forgiven. However, it cannot be hoped that sins prompted by pride will ever be forgiven. This is so because the basis of Iblees’s sin was pride, while the basis of Hadhrat Aadam (A.S.)’s sin was inner passions.”

30. To Hadhrat Sufyaan Thauri (rahmatullahi alaih) used say, “If a person is saved from two things, then he ought to make Shukr to Allaah Ta`ala.

- Generosity
- Good character.”

31. ***Abu Haazim (rahmatullahi alaih) states*,** “I have found the world divided into two portions: The first portion is that which is for me. It reaches me under every condition and cannot go to anyone else. The second is that which is for others, beside myself. I am not able to reach and attain it. Whoever it belongs to, will acquire it.”

32. Ebrahim Bin Ad`ham (rahmatullahi alaih) said that there are two types of Taqwa

- Taqwa-e-Fardh (Save oneself from the disobedience of Allaah Ta`ala)
- Taqwa-e-Hazar (Save oneself from doubts)

33. Hadhrat Ebrahim Bin Ad`ham (rahmatullahi alaih) also said that there are two types of grief:

- That grief which is beneficial,(like worry/concern about death and Aakhirah)

- That grief which is harmful, (like grief and concern over the world and its bounties.)

34. ***Hadhrat Bakr Bin Abdillaah Mazni (rahmatullahi alaih) said,*** "That person who is granted both Imaan and good health should realize that he has acquired the most lofty bounties in the world and Aakhirah. Imaan for the Aakhirah, and good health for this world."

35. **Certain ascetics have mentioned that,** when a person commits a sin laughingly, Allaah will enter him into Jahannam crying. On the other hand, the person who weepingly obeys Allaah, Allaah will admit him into Jannah laughingly.

36. **A wise man said,** "Never regard a minor sin to be insignificant because major sins are born from them."

37. **It has been said** that the grief of one who recognises Allaah (Aarif) is praise, while the grief of the ascetic is du'aa. This is so because the objective of the Aarif is Allaah, while that of the ascetic is himself.

38. **A wise man has said:**

- The Ma'rifah (recognition) of Allaah decreases when a person thinks that he has a greater friend than Allaah.

- The Ma'rifah of one's Nafs (carnal self) decreases when one thinks that he has a greater enemy than his Nafs.

39. Commenting on the Qur'aanic verse, **"Corruption has appeared on land and sea"**, **Hadhrat Abu Bakr (R.A) stated** that **"land"** refers to the tongue, while **"sea"** refers to the heart. He says that this is due to the fact that when

corruption sets into the tongue, the heart weeps. Then, when the heart is corrupted, the angels weep.

40. **It has been said,** “Carnal passions turn kings into slaves, while abstinence and patience turns slaves into kings. Do you not recall the story of Hadhrat Yusuf (A.S) and Zuleikha?”

41. **It has been said:**

- Glad tidings be for the one whose intelligence is his master, while his passions are his prisoner
- Destruction be to the one whose carnal passions are his master, while his intelligence is his prisoner.

42. ***It has been said,*** “When a person forsakes sins, his heart becomes soft, and when he leaves haraam and only eats halaal food, his thinking becomes clear. Allaah sent revelation to certain Ambiya (A.S) saying, Obey Me in the matters that I have commanded and do not disobey Me in the matters that I have advised.”

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44. **It has been said,** "A sign of sound intelligence is in pursuing Allaah's pleasure and avoiding His wrath."

45. **It has been said,** "A man of virtue is never a stranger anywhere, whereas a fool never has a home."

46. **It has been said,** "The person who gains proximity to Allaah by virtue of obedience, will be regarded as a stranger by the people."

47. **It has been said,** "A movement towards obedience is a sure sign of Ma'rifah, just as movement of the body is a sure sign of life."

48. ***It has been said,*** "The person who admits his shortcomings will always be praised. Admission of one's shortcomings is a sign of acceptance."

49. ***It has been said,*** "The person who admits his shortcomings will always be praised. Admission of one's shortcomings is a sign of acceptance."

50. ***It has been said,*** "Wretchedness is to be ungrateful for a favour, and the company of a fool is ill-fortune." ***A poet says:***

"O you who are pre-occupied in your worldly engagements!
Distant hopes has deceived you
Will you remain in negligence forever?
Till the appointed term arrives
Death shall approach unannounced
While the grave is a container of acts
Patiently endure the difficulties of this world
Death shall only arrive on its appointed term."

[Translated from an Arabic poem]

◆◆

THE CHAPTER OF THREES.

1. Rasulullaah (sallallaahu-alayhi-wa-sallam) said:

- ❖ The person who begins the morning by complaining about the straitened circumstances of his life, it is as if he is complaining about Allaah.
- ❖ Allaah will be displeased with the person who is grieving about some worldly matter.
- ❖ A person loses two-thirds of his Deen when he humbles himself before a rich man on account of his wealth.

2. Hadhrat Jibra'eel (A.S) said to Rasulullaah (sallAllaahu-alayhi-wa-sallam), O Muhammed (sallAllaahu-alayhi-wa-sallam)!

- ❖ Live as long as you please, for death will eventually arrive.
- ❖ Love whomsoever you please, for you will have to leave them eventually.
- ❖ Do whatever acts you wish, for you will receive the recompense therefore.

3. Rasulullaah (sallAllaahu-alayhi-wa-sallam) said that the following three persons will be granted shade beneath Allaah’s throne on the day when there will only be the shade of His throne:

- ❖ The person who made wudhu properly in the cold.

- The person who went to the Musjid in the darkness of the night.
- The person who fed the hungry.

4. **Rasulullaah (sallAllaahu-alayhi-wa-sallam) said, When a person leaves the disgrace of sin to move to the honour of obedience, Allaah will:**

- Make him independent without wealth,
- Assist him without an army,
- Grant him honour without a nation or tribe."

5. **Rasulullaah (sallAllaahu-alayhi-wa-sallam)** once asked the Sahaaba (R.A), "How have you passed the morning?" They replied, "We have spend the morning in the state of Imaan." **"What is the sign of Imaan?"** asked Rasulullaah (sallAllaahu-alayhi-wa-sallam). They replied:

- "We patiently endure difficulties,
- are grateful for good fortune,
- and are pleased with Allaah's decree."

Hearing this, Rasulullaah (sallAllaahu-alayhi-wa-sallam) said, By the Rabb of the Kaa'ba! You are true Mu'mineen."

6. **Rasulullaah (sallAllaahu-alayhi-wa-sallam) said:**

- Love is the foundation of Ma'rifah (Allaah's recognition).
- Chastity is a sign of conviction (Yaqeen).
- The foundation of Yaqeen is Taqwa and being pleased with Allaah''s decree.

7. **The Nabi (sallAllaahu-alayhi-wa-sallam) has mentioned that true love has the following three signs:**

- Giving preference to the speech of the beloved above all other speeches

- ❖ preferring the company of the beloved to the company of any other
- ❖ Giving preference to the pleasure of the beloved above the pleasure of all others

8. Rasulullaah (sallAllaahu-alaihi-wasallam) mentioned that parents owe three rights to their children. These are:

- ❖ Giving them good names (that have good meanings)

- ❖ Teaching them the Qur'an when they are of an understanding age

- ❖ Marrying them off when they come of age

9. Rasulullaah (sallAllaahu-alaihi-wasallam) has mentioned that there are three kinds of neighbours viz.

- ❖ one with three rights,
- ❖ the one with two rights
- ❖ the one with one right

The first type is that neighbour who is a Muslim, a relative and a neighbour.
The second is he who is a Muslim and neighbour, who is not a relative.

The third type is the non-Muslim, who is only a neighbour.

10.Hadhrat Abu Dharr Ghifaari (R.A) says that his beloved friend, Rasulullaah (sallAllaahu-alaihi-wasallam) gave him three advices. These were:

- ❖ Obey the leader even though his nose may be cut off (when his command does not contradict the sharia).

- ❖ Add more water to your gravy so that you could give some to your neighbour

- ❖ Perform salaah on it's due time

11. Rasulullaah (sallAllaahu-alaihi-wasallam) has mentioned that three things destroy the radiance and rewards of good actions

- ❖ Lying
- ❖ carrying tales
- ❖ looking at the private parts of another person

These acts irrigate the roots of evil just like water irrigates the roots of trees.

12. Nabi (sallallahu alaihi wasallam) reports that Allaah Ta`ala says

- ❖ "O My slaves, fulfil My Faraaidh, and you will be counted amongst those who make the most Ibaadat
- ❖ Stay away from my Prohibitions, and you will be taken to be the most abstinent

- ❖ Be contented with My Bestowed Bounties, and you will be counted amongst the most wealthy." [Reported by Hadhrat Imraan Bin Hoosein (radhiallahu anhu.)

13. Rasulullaah (sallAllaahu-alaihi-wasallam) has mentioned that most people are involved in three evils (viz)

- ❖ thinking ill of others
- ❖ Jealousy
- ❖ taking evil omens

When someone asked what the method was for abstaining from these three vices, Rasulullaah (sallAllaahu-alaihi-wasallam) replied

- Do not disclose your jealousy to anyone and do not speak ill of the person of whom you are jealous
- Do not think ill of anyone till you witness his evil yourself
- Do not take heed of any insects or crows on the roadside, nor of any twitches of your limbs (i.e. do not take any evil omens from these, whereby you would be reluctant to proceed further)

In this way, you will be saved from the evil of the above."

14. Rasulullaah (sallAllaahu-alaihi-wasallam) has mentioned that Allaah will not speak to three persons on the Day of Qiyamah. He will not even look at them with mercy. However, He will subject them to a most excruciating punishment

- The first is the old man who fornicates. Although fornication is just as abominable in youth as it is in old age, it is much worse in old age because the old person is close to death and has begun to loose his carnal passions

- The second person is that king who lies. Lying is worse for a king because he has none to fear and cannot be forced into doing so.

- The third person is a proud beggar. Pride is worse for a beggar because he has nothing to be proud of.

15. Rasulullaah (sallAllaahu-alaihi-wasallam) has mentioned that he was shown the first three people to enter Jannah, as well as the first three to enter Jahannam. Those to be admitted first to Jannah shall be:

- The martyr (who sacrificed his life in Allaah's path with sincerity)

- The slave whose slavery did not prevent him from obeying Allaah. He obeyed his master without compromising on the commandments of Allaah

- The poor person who had children (he was physically weak, as well as handicapped by a lack of wealth and being a father to many children. However, he remained patient and grateful)

The first three to be entered into Jahannam shall be:

- The ruler who continually oppressed his subjects

- The rich person who does not pay zakaah (it is futile to expect any charity from the person who cannot even pay his zakaah)

- The proud beggar (being proud despite the impediments of destitution and poverty reveal a wretched and base personality)

16. ***Rasulullaah (sallAllaahu-alaihi-wasallam) has mentioned, "Wealth does not decrease when spent in charity (but rather increases). Forgiving the transgressions of others raises a person's ranks. If three traits are not within a person when he dies, he shall enter Jannah, viz***

- Pride
- Betrayal
- debts

17. ***Rasulullaah (sallAllaahu-alaihi-wasallam) said, "The person who does not possess three qualities cannot taste the sweetness of Imaan. (These are)***

- Forbearance, by which the ignorance of the ignoramuses is rebutted

- Taqwa (abstinence), by which haraam actions are avoided
- Good character, by which one can associate with people."

18.A person once swore Hadhrat Abu Bakr (R.A) in the presence of Rasulullaah (sallAllaahu-alaihi-wasallam). They both remained silent throughout. However, when the person stopped, Hadhrat Abu Bakr (R.A) replied to his abuse. Thereupon Rasulullaah (sallAllaahu-alaihi-wasallam) immediately got up and left.

When Hadhrat Abu Bakr (R.A) later asked him why he had done so, Rasulullaah (sallAllaahu-alaihi-wasallam) replied, "As long as you remained silent, an angel was replying to the abuse, However, when you began to reply, the angel left and shaytaan took his place. I therefore left. Three things are certain (viz.)

- When an oppressed person forgives the oppressor, Allaah grants honour to the oppressed

- The person who opens the door to begging due to greed for wealth will always remain a pauper

- Allaah will increase the wealth of the person who continuously gives people gifts for Allaah's pleasure."

19. **Rasulullaah (sallAllaahu-alayhi-wa-sallam) said that he only loved the following three things in this world:**

- Perfume
- Women
- Salaah, which was the coolness of his eyes

Hadhrat Abu Bakr (R.A), who was also present said, "You have spoken the truth. I also have a love for three things, (viz.):

- looking at Allaah's Rasul (sallAllaahu-alayhi-wa-sallam)
- spending my wealth on Allaah's Rasul (sallAllaahu-alayhi-wa-sallam)

- the fact that my daughter is the wife of Allaah''s Rasul (sallAllaahu-alayhi-wa-sallam)"

Thereupon, **Hadhrat Umar (R.A) commented,** "True, Abu Bakr. I also have love for three things, (viz.):

- enjoining what is right
- forbidding from evil
- Wearing old clothes"

At this, **Hadhrat Uthmaan (R.A) said,** "True, Umar. I also love three things, (viz.):

- feeding the hungry
- Clothing the naked
- Reciting the Qur'an"

"True, O Uthmaan," **said Hadhrat Ali (R.A)**, AI also have a love for three things in this world, (viz.)

- Entertaining guests
- fasting in the extreme heat
- striking at the enemy with my sword"

Hadhrat Jibra'eel (A.S) then appeared on the scene. He said, "Allaah has heard your conversation and has sent me to tell you to ask me what I would love most if I were one of you humans." Rasulullaah (sallAllaahu-alayhi-wa-sallam) asked, Jibra'eel! What would you love most if you were a person of this world?" Hadhrat Jibra'eel (A.S) replied, AI would love:

- Guiding those gone astray.
- Loving the poor Mu'mineen.
- Assisting impoverished kin."

Thereafter, Hadhrat Jibra'eel (A.S) added, **"Allaah also wishes**

to inform you about those things that He most loves His bondsmen to do:

- ❖ Utilizing their strength (in good works).
- ❖ Weeping at times of remorse.
- ❖ Exercising patience when starving.

20. ***Nabi (sallAllaahu alaihi wasallam) said, "I say with certainty (give a guarantee) that because of three things, three (types of) persons will be faced with three conditions, one who is miserly with worldly wealth.***

- ❖ One who subjects himself to the world
- ❖ one who is extremely desirous of the world,
- ❖ one who is miserly with worldly wealth

Those upon whom befalls these three traits will most certainly be afflicted with the following three conditions,

- ❖ such abject poverty, where after wealth will never be acquired
- ❖ such preoccupation where after freedom will never be enjoyed
- ❖ such sadness and grief, where after happiness will never be felt." [May Allaah Ta`ala save us all from such a calamity

21. Hadhrat Anas Bin Maalik (radhiAllaahu anhu) reports that a messenger on behalf of the Fuqaraa (poor) once came to the gathering of Nabi (sallAllaahu alaihi wasallam). ***Nabi (sallAllaahu alaihi wasallam) welcomed him and told him, "Blessed are you and those you represent. Allaah loves you and those you represent***

The messenger placed a request to Nabi (sallAllaahu alaihi wasallam) on behalf of the Fuqaraa. They made a representation that the wealthy ones have surpassed them (in good actions). The wealthy have attained high ranks by virtue of their being able to perform Hajj, Umrah and give charity from their wealth, while the poor are deprived of these. ***Nabi (sallAllaahu alaihi wasallam) said: "Convey my message to the Fuqaraa – If***

you adopt patience and have hope in Allaah Ta`ala for reward, then I assure you of three favours, which wealth has no share

- There will be such palaces in Jannat which are made from red rubies and the inmates of Jannat will be looking up and admiring them like how the inhabitants of earth look up at the stars. None will be able to enter them except a Faqeer Nabi, Faqeer Shaheed and Faqeer believer

- The poor will enter into Jannat five hundred years before the wealthy. (Hadhrat Sulaimaan (alaihi salaam) will enter Jannat forty years after the other prophets, the reason for this delay being his kingdom).

- If the wealthy and poor recite the third Kalimah (or any other Tasbeeh) with sincerity, then the wealthy will not receive the same reward as the poor, even if, together with this, they spend ten thousand Dirhams in charity. (This applies to all good actions).

The messenger relayed this news from Nabi (sallAllaahu alaihi wasallam) and the Fuqaraa were pleased, and they said, *"We are Pleased O our Rabb! We are pleased O our Rabb!"*

***22.Rasulullaah (sallAllaahu alaihi wasallam) said,* "Shaitaan says: ' The wealthy person will never attain success because I will most certainly immerse and preoccupy him in one of** three **things:**

- I will beautify the worldly wealth and possessions for him to such an extent that he will most certainly fail to fulfil his duties.

- I will simplify the way for him to acquire wealth (such that he will find it difficult not to spend his wealth in illegal avenues and ways due to his having an excess of wealth).

- I will fill his heart will an insatiable love for wealth (such that he will be so obsessed in amassing wealth that he will not distinguish and differentiate between halaal and haraam acquisitions).’

23.Rasulullaah (sallAllaahu-alaihi-wasallam) mentioned that parents owe three rights to their children. These are:

- Giving them good names (that have good meanings)
- Teaching them the Qur`aan when they are of an understanding age
- Marrying them off when they come of age

24.Hadhrat Abu Ubaidah (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that three things are the result of love for this world:

- Never-ending occupation and busyness (every businessman has experience of this).

- Never-ending hopes and desires (where man will reach the grave before he fulfils them).

- Such greed and deep desires, where there is no sign of contentment or satisfaction (with one’s lot) – (This is what destroys man and renders him worthless)

25.Nabi (sallAllaahu alaihi wasallam) said, “That person who awakens in the morning with concern for the world, three things will most certainly befall him (as a punishment):

- A never-ending worry
- Such occupation wherefrom he will not find freedom
- Never-ending poverty and shortages.”

26. ***Nabi (sallAllaahu alaihi wasallam) said that the one who makes Ta`ziyat receives the same reward as the bereaved. He also said that there are three types of patience:***

- ***Sabr Alat Taa`at:*** When difficulties are experienced to adopt patience in obedience and subservience (to Allaah Ta`ala)

- ***Sabr Alal Museebat:*** To adopt patience for difficulties and trials.

- ***Sabr Alal Ma`siyat:*** To adopt patience at the difficulty experienced owing to abstinence from sins.

Then Nabi (sallAllaahu alaihi wasallam) said that for Sabr Alal Ma`siyat, one's stages are raised by three hundred, for Sabr Alat Taa`at by six hundred and for Sabr Alal Museebat by nine hundred.

27. ***Hadhrat Thaabit Bunaani (rahmatullahi alaih) reports from Hadhrat Anas Bin Maalik (radhiAllaahu anhu): "I have heard Nabi (sallAllaahu alaihi wasallam) say that the person who takes a loan for three things, and passes away before repaying the loan, Allaah Ta`ala will take the responsibility for that loan (On the Day of Qiyaamah, Allaah Ta`ala will please his creditors by compensating them and thereby him):***

- That person who, in order to save himself from fisq and fujoor (mischief and immorality), takes a loan of money and gets married

- That person who takes a loan in order to assist the Muslims in Jihaad, etc

- That person who takes a loan to arrange for the burial of a poor and destitute person. (However, in all the above

instances, the person taking the loan must have the firm intention of repaying the debt).”

28.Nabi (sallAllaahu alaihi wasallam) said that for three people there will be double reward:

- That person who teaches his slave-girl excellent morals and character, and then frees her and marries her
- That Ahle Kitaab (Jew or Christian) who embraces Islaam
- That person who obeyed his True Master together with the worldly one.

29.Hadhrat Anas (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) gave someone *three* ***pieces of advice:***

- Remember death often. (This will remove or lessen vain desires and thoughts).
- Make Shukr to Allaah Ta`ala at all times. (This will result in an increase in bounties)
- Make continuous dua. (One never knows when duas are accepted)

And then Nabi (sallAllaahu alaihi wasallam) prohibited three things:

- Never break on a promise and do not assist anyone in such matters
- Never rebel or be treacherous to anyone. (Allaah Ta`ala assists the one who is being rebelled against.

- Never plot and plan (treacherously) against anyone. (The evil of plots always fall back on the plotter.)

30.Hadhrat Abu Sa`eed Khudri (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that there are three practices which are most outstanding in this world:

- Seeking of knowledge
- Jihaad
- Earning that is Halaal

The seeker of knowledge is the Habeebullaah (beloved of Allaah Ta`ala), the Mujaahid is Waliullaah (friend of Allaah Ta`ala) and the one who earns a Halaal livelihood is Sadeequllaah (the friend of Allaah Ta`ala)

31.Hadhrat Hasan (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that three things are destructive and three things bring success.

The three things which are destructive are:

- Miserliness which is practiced upon
- Desires of the naffs which are followed
- To think as oneself as the best and greatest.

The three things which bring success are:

- To be just in all situations, whether in happiness or in displeasure
- To choose the midway between wealth and poverty
- To fear Allaah Ta`ala both, when in company or in solitude

32.Hadhrat Abu Ja`far (radhiAllaahu anhu) relates from Nabi (sallAllaahu alaihi wasallam) that three things are extremely difficult:

- To be just with yourself
- To be merciful to one's brother with one's wealth
- The remembrance of Allaah Ta`ala (without which the heart will not find contentment)

33.Nabi (sallallahu alaihi wasallam) said that only a Munaafiq would degrade and insult three types of persons

- An old Muslim
- A just ruler
- A bearer of the Qur`aan Majeed (a Haafiz Aalim)

It is apparent that it is necessary to respect and honour these three categories of persons. To degrade and insult them is a sign of Nifaaq (hypocrisy)

34.It has been reported from Nabi (sallallahu alaihi wasallam) that to visit an Aalim is like visiting Nabi (sallallahu alaihi wasallam). To make Musaafahah (shake hands) with an Aalim is like making Musaafahah with Nabi (sallallahu alaihi wasallam). To sit in a gathering of an Aalim is like sitting in the gathering of Nabi (sallallahu alaihi wasallam). And whoever does these things with Nabi (sallallahu alaihi wasallam) will be with him in Jannat. [Faqeeh - rahmatullahi alaih]

35.A woman once asked Nabi (sallallahu alaihi wasallam) about the rights of the husband. Nabi (sallallahu alaihi wasallam) said

- "It is necessary for the wife to present herself immediately if her husband calls her, even though she may be mounted on a conveyance

- The wife cannot keep Nafl fasts without the consent of the husband

- She should not go anywhere without his permission." *[Hadhrat Ibn Umar (radhiallahu anhu)]*

36. Rasulullah (sallallahu alaihi wasallam) said, "If a woman performs her five daily Salaat, keeps her fasts of Ramadhaan, protects and safeguards her chastity and honour, and she obeys her husband, she will be made to enter Jannat through whichever door she desires.

37. Hadhrat Anas Bin Maalik (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that three persons will be on mounds of musk on the Day of Qiyaamah and they will be saved from the fear of that Day

- That Imaam whose followers are pleased and happy with him
- That Muazzin who gives Athaan five times a day for the Pleasure of Allaah Ta`ala
- That slave who, together with being obedient to his Master Allaah Ta`ala, is also obedient to his worldly master

38. Nabi (sallallahu alaihi wasallam) said that the ill must not be forced to eat or drink, because Allaah Ta`ala sustains them. The discomfort of the ill is like (the reward of) Tasbeeh, his crying is like recital of Kalimah and his every breath is like Sadaqah. His sleep is Ibaadat and his changing of sides is like Jihaad

He said that there are three treasures of virtuousness

- Concealing illness
- Concealing Sadaqah
- Concealing every difficulty

39. Once Nabi (sallallahu alaihi wasallam) went to visit Hadhrat Salmaan Farsi (radhiallahu anhu) when the latter was ill. Nabi (sallallahu alaihi wasallam) said to him that owing to the illness, he will acquire three bounties:

- "Allaah Ta`ala mentions you because of your illness
- Past sins are forgiven,
- Duas are accepted, so wherever possible, make dua." [Hadhrat Abdullah Bin Umar - radhiallahu anhu]

This is the condition of every believer, provided that his Imaan and its qualities are complete

40.**Hadhrat Jibra'eel (A.S) said to Rasulullaah (sallAllaahu-alayhi-wa-sallam), AO Muhammed (sallAllaahu-alayhi-wa-sallam)!**

- Live as long as you please, for death will eventually arrive.
- Love whomsoever you please, for you will have to leave them eventually.
- Do whatever acts you wish, for you will receive the recompense therefor."

41.**When Hadhrat Ibraheem (A.S) was asked about how he received the title of Allaah's friend, he replied that it was on account of the following three factors:**

- Giving preference to Allaah's command over the commands of others.

- By never undertaking that which Allaah has assumed responsibility for.

- Always eating with a guest

42.***Someone asked Hadhrat Ebrahim (alaihi salaam), "On what basis did Allaah Ta`ala make you his friend?" He replied, "Three things:***

- Whenever I was faced with two possibilities, I would always opt for that for that in which lay the Pleasure of Allaah Ta`ala.

- ❖ Regarding my sustenance, which Allaah Ta`ala had promised, I never made any preparations or arrangement for it.

- ❖ I never sat down to partake of any meal without a guest."

43.Hadhrat Dawood (alaihi salaam) said to Hadhrat Sulaimaan (alaihi salaam), "Son, A man's Taqwa is known by three things:

- ❖ He has trust in those things which he does not receive

- ❖ Those which he does get, he expresses full and total pleasure

- ❖ He adopts complete patience when items are lost or misplaced."

44.Hadhrat Dawood (A.S) said that Allaah has revealed to him in the Zaboor that a wise person should engage in the following three activities:

- ❖ Accumulating provisions for the Aakhirat (Hereafter).

- ❖ Striving hard in his occupation.

- ❖ Deriving pleasure in a lawful manner

***45.*Allaah sent the following revelation to some of His Ambiya (A.S):**

- ❖ If a person meets Me in a condition that he loves Me, I shall enter him into My Jannah.
- ❖ If a person meets Me in a state that he fears Me, I shall save him from My Jahannam.
- ❖ If a person meets Me in the condition that he is ashamed, I shall make the angels forget his sins

***46.*Allaah sent the following revelation to Hadhrat Uzair (A.S)**

- ❖ O Uzair! If you carry out a minor sin, never look at it's insignificance, but look at the Greatness of the Being whom you are disobeying.
- ❖ When you receive a small bounty, never regard it as insignificant, but look at the Greatness of the Being Who has conferred this bounty on you.
- ❖ When an adversity afflicts you, never complain about Me before the creation, just as I do not complain about you to the angels when they bring your record of a bad act to Me.

***47.*Hadhrat Abu Bakr (R.A) mentioned that three things cannot be acquired in three manners:**

- ❖ Wealth cannot be obtained by hopes
- ❖ Youth cannot be obtained by dying the hair
- ❖ Health cannot be obtained by medicines

***48.*Hadhrat Umar (R.A) said:**

- ❖ Be-friending people is half of intelligence
- ❖ Good questions are half of knowledge
- ❖ Sound planning is half of livelihood

49.Hadhrat Umar (radhiAllaahu anhu) said, "These three things are sufficient for the deviation of people.

- ❖ A person who condemns such actions of others, which he himself commits
- ❖ A person sees all the faults of others, and the very same faults which are also present in himself, he fails to see.
- ❖ A person causes unnecessary grief and difficulty upon his fellow brothers. (Some people find pleasure in troubling others.)

***50.*Hadhrat Uthmaan (R.A) said:**

- ❖ Allaah loves the person who shuns the world.

- ❖ The angels love the person who forsakes sin.
- ❖ The Muslims love the person who is not greedy for what they have

***51.*Hadhrat Ali (R.A) stated:**

- ❖ The bounty of Islaam is sufficient compared to all the bounties of the world.
- ❖ Obedience (to Allaah) is sufficient as an occupation.
- ❖ Death is sufficient as a lesson.

***52.*Hadhrat Ali (R.A)** mentioned that a person has nothing if he does not have the Sunnahs (practices) of Allaah, His Nabi (sallAllaahu-alayhi-wa-sallam) and the Sahaaba (R.A). When he was asked about what the Sunnah of Allaah was, he replied, "Concealing a secret." When he was questioned about the meaning of the Nabi (sallAllaahu-alayhi-wa-sallam)'s Sunnah, he said, "Treating people kindly." When the question about the Sunnah of the Sahaaba (R.A) arose, he said, "Enduring the persecution of people giving the following three pieces of advice to people, making them write it down:

- ❖ If a person works for the Aakhirat (Hereafter), Allaah will assume responsibility for all his worldly and religious affairs.
- ❖ If a person rectifies his inner self, Allaah will rectify his external self.
- ❖ If a person maintains a sound relationship between Allaah and himself, Allaah will ensure a sound relationship between this person and other people."

***53.*Hadhrat Ali (R.A) said:**

- ❖ Be the best person in Allaah's sight.
- ❖ Be the worst person in your own sight.
- ❖ Be a common person in public.

***54.*Hadhrat Ali (R.A) said:**

- ❖ Spend on whomsoever you please, and become his master.
- ❖ Beg from whomsoever you please, and become his slave
- ❖ Remain independent of whomsoever you please, and become his equal

55.**Hadhrat Ali (R.A) mentioned that the following three things sharpen the memory and purged phlegm**

- ❖ Using the Miswaak.
- ❖ Fasting.
- ❖ Recitation of the Qur'aan.

56.Hadhrat Abdullah bin Abbaas (R.A) says, "Three qualities were practiced during the period of ignorance. Muslims are more worthy of acting on these. These are:

- ❖ Entertaining guests

- ❖ Not divorcing wives who have aged so that they do not experience any difficulties in their old age

- ❖ If a person was in debt, all his neighbours would contribute towards paying off his debt. They would also assist him in any other difficulty

57.Hadhrat Hasan Bin Ali (radhiallahu anhu) said, "Three people are close to Allaah Ta`ala

- ❖ That person who goes to Musjid solely for the Pleasure of Allaah Ta`ala remains the guest of Allaah Ta`ala until his return
- ❖ He who emerges in order to meet his fellow Muslim brothers is likened to having emerged to meet Allaah Ta`ala
- ❖ Those who perform Hajj and Umrah are in the Jamaat of Allaah Ta`ala until their return."

58. *Hadhrat Abu Darda (radhiallahu anhu) said, "If I did not have three things then I would not be concerned about life or death*

- My forehead becoming soiled with dirt at the time of making Sajdah for Allaah Ta`ala
- Keeping fast on a long and hot day
- Companionship of the pious"

These three things instill the desire for living

59. *Hadhrat Abu Darda (R.A) has mentioned that he loves the following three things:-*

- Destitution - so that he could be humble
- Illness- so that his sins would be forgiven
- Death- so that he could meet Allaah

60. *"A true believer is he who treats his wife with excellent character." [Hadhrat Abu Hurairah (radhiallahu anhu)*

61. *Hadhrat Abu Hurairah (radhiallahu anhu) said that there are three things which are extremely destructive for this Ummat*

- Love for the world
- Desire for power
- Frequenting the doors of the kings (leaders, governors, politicians, etc.)

62. *Hadhrat Qataadah (radhiallahu anhu) said, "A believer should only look towards three places:*

- In the Musaajid
- In his own home
- To such an occupation wherefrom he cannot save himself."

63.Hadhrat Abu Dharr (R.A) said "There are three things that astonish me so much that they make me laugh, while another three things are so distressing that they make me cry. The three things that cause me to laugh in surprise are:

- The person who aspires after the world when death is on his heels
- The negligent person, when Qiyaamah is before him. (He believes in Qiyamah, yet does not prepare for death)
- The person who laughs audaciously, yet he does not know whether Allaah is pleased with him or not

The three things that are so distressing are:

- Separation from my friends viz. Rasulullaah (sallAllaahu-alaihi-wasallam) and the Sahabah (R.A)
- Death. (I do not know whether I will die with Imaan or not)
- Standing before Allaah for reckoning, when I have no idea whether I will be sent to Jannah or to Jahannam

64.Hadhrat Ibn Mas`ood (radhiAllaahu anhu) said that the person who has found three things has attained the goodness of this world and the Aakhirah:

- He is pleased with every Decree of Allaah Ta`ala.
- He adopts patience for every calamity and trial
- He indulges in dua at the time of ease and comfort

65.Hadhrat Abdullaah bin Mas'ood (R.A) said:

- Favours seem abound to one whom Allaah is merely granting respite.

- Many people who are involved in corruption are praised.

- A veil conceals the pride of many a proud person

66.**Hadhrat Abdullah bin Mas'ood (R.A) said:**

- ❖ You will be the greatest worshipper if you carry out those acts that Allaah has made obligatory for you.

- ❖ You will be the greatest ascetic by avoiding all those acts that Allaah has forbidden.

- ❖ You will be the wealthiest person by being pleased with Allaah’s distribution (of sustenance)

67.**Hadhrat Abdullaah bin Abbaas (R.A) was asked, AWhich is the best day? Which is the best month? What is the best deed?” He replied:**

- ❖ The best day is the day of Jumu’ah (Friday).
- ❖ The best month is the month of Ramadhaan.
- ❖ The best act is to perform the five daily salaahs on time

After three days, when this reply reached Hadhrat Ali (R.A), he said, AIf all the Ulema, jurists and wise men from the East to the West were to give a reply to this question, there would be no better reply than that which Hadhrat Abdullaah bin Abbaas (R.A) has given. However, I wish to add:

- ❖ The best act is that which Allaah accepts.

- ❖ The best month is that month in which a person sincerely repents to Allaah.

- ❖ The best day is that day when a person leaves this world with Imaan.

A poet says:

"Have you not seen how night and day have decayed us?
Yet we are busy frolicking singly and collectively.
Never incline towards the world and it's bounties
For it's abodes are not abodes.
Carry out acts for yourself before death
And do not let your many friends and brothers deceive you."

[Translated from an Arabic poem]

68. **Hadhrat Abu Hurairah (R.A) has reported from Rasulullaah (sallAllaahu-alayhi-wa-sallam) that three things secure salvation, three things destroy, three things elevate positions, and three things expiate sins.**

The three that secure salvation are:

- Fearing Allaah in private and in public,
- moderation in spending when wealthy or poor,
- speaking justly when angry and when happy.

The three things that destroy are:

- Extreme miserliness,
- submission to one's passions,
- pride.

The three that elevate ranks are:

- spreading Salaam (i.e. greeting all Muslims),
- Feeding people,
- performing salaah during the dead of the night when others are asleep.

The three things that expiate sins are:

- making a perfect wudhu in the cold,
- taking steps towards the Musjid

- waiting for another salaah after one has been performed.

69. *Hadhrat Abdullaah bin Abbaas (R.A) interprets Taubatun Nasooh as when:*

- person's heart is ashamed
- His tongue seeks forgiveness
- He resolves never to repeat the sin he committed

Allaah instructs us in Surah Tahreem, *"Oh you who believe, repent to Allaah, a sincere repentance (Taubatun Nasooha)."*

70. *Sa`ad (radhiAllaahu anhu) asked Hadhrat Salmaan (radhiAllaahu anhu), "Give me some advice." Hadhrat Salmaan (radhiAllaahu anhu) replied, "Remember Allaah Ta`ala especially on three occasions;*

- When making an intention (for any work whatsoever)
- When taking a decision (So that you do not waver from justice)
- At the time of fulfilling an oath (So that you are not faced with breaking the promise)."

71. *Yahyah Bin Ma`aaz (radhiAllaahu anhu) said: "Every intelligent person should necessarily carry out three actions,*

- Abandoning the world, before the world leaves him
- Preparation for the grave before entering it
- Pleasing The Creator, before going to meet Him

72. *Hadhrat Yahya bin Mu'aadh (R.A) says, "If you possess three qualities, you will be regarded as those who are righteous viz.*

- If you cannot be of benefit to anyone, then do not harm them

- If you cannot make anyone happy, then do not cause them sadness

- If you cannot speak good of anyone, then do not speak ill of them.”

73. *Ammaar Bin Yaasir (radhiAllaahu anhu) states, “Whosoever inculcates three qualities within himself has in actual fact perfected his Imaan:*

- To spend in times of (financial) difficulty
- To be just to oneself
- To spread Salaam.

74. *Hadhrat Abu Umaamah (radhiallahu anhu) said*,

- “Visit the sick, even if you have to walk one mile to do so

- Meet with that servant of Allaah Ta`ala whom you love for the pleasure of Allaah Ta`ala even if you have to walk two miles to do so

- Make a concerted effort to reconcile two Muslim brothers, even if you have to walk three miles to achieve this.”

“Pleasing believers is a means of forgiveness.” [Hadhrat Ali (radhiallahu anhu)

75. *Hadhrat Maymoon bin Mihraan (R.A) says that Muslims and the kuffar must be treated equally in three respects viz.*

- In the fulfillment of promises pledged to them
- In the maintenance of good family relations
- In returning of trusts in the same condition as they were received

76. Precious statements from the Sahaabah (radhiallahu anhum)

- “If a trader is not an Aalim, then he will, now and again, be involved in interest dealings.” Hadhrat Ali (radhiallahu anhu)

- “A non-Aalim (one who is not conversant with the laws of business) should not trade in our bazaars.” Hadhrat Umar (radhiallahu anhu)

- “Do not look at the appearance of the traders, as snakes lurk in their clothing. Do not be too friendly with the affluent. Abstain from the ‘bazaar-Qaaris’ and the worldly Molvis.” Hadhrat Sufyaan Thauri (rahmatullahi alaih)

These refer to that trader and wealthy person who is oblivious of the rulings of Allaah Ta`ala about trading and who does not distinguish between Halaal and Haraam. He amasses wealth in an untrustworthy and unfaithful manner. Similarly ‘bazaar-Qaaris’ and worldly Molvis refers to those who earn wealth using the pretext and the guise of Qur`aan Majeed and Hadith. They are also constantly grovelling at the feet of the wealthy. It is appropriate to safeguard oneself from such Ulama and Qurraa

77. Someone once told Hadhrat Shafeeq bin Ibraheem (R.A), “People call me a pious person. How can piety be recognized?” The reply was, “It can be recognized by three factors. These are:

- Explain your inner condition to the pious people. If they are satisfied, then you are pious, otherwise not
- Offer the world to your heart. If it refuses the world then you are pious, otherwise not
- Offer death to yourself. If you are pleased with it, then you are pious, otherwise not

If a person has these three qualities, he should thank Allaah and display humility. He should then never allow ostentation to infect his actions, for this will pour water over all that he does."

78.Hadhrat Anas bin Maalik (R.A) say that three groups of people will be beneath the shade of Allaah's throne on the Day of Judgement viz.

- ❖ Those who fostered good family ties (since he comforted people in this world, Allaah will see to his comfort on the Day of Qiyamah by shading him and protecting him from the torment of that day)
- ❖ Those widows who did not remarry for the sake of their children
- ❖ Those who also invited orphans and poor people to a feast

79. **Hadhrat Sufyaan bin Uyaynah (A.R) said:**

- ❖ A person who loves Allaah will also love those whom Allaah loves.
- ❖ The person who loves those whom Allaah loves, has chosen what Allaah chooses.
- ❖ The person who chooses what Allaah chooses, will not want others to recognise him

80.Hadhrat Ka'b Ahbaar (A.R) states that a Mu'min has three fortresses:

- ❖ The Masjid.
- ❖ Allaah's Dhikr.
- ❖ Recitation of the Qur'aan

81.Someone once asked Hadhrat Hakeem Abul Qaasim Samarqandi (rahmatullahi alaih), "Is there any such sin in which lies the fear of Imaan being snatched away (because of it)?" He replied, "There are three such sins

- Not making Shukr to Allaah Ta`ala for the great bounty of Imaan
- Not having the fear of Imaan being snatched away from the heart
- Oppression of Muslims.

82.Hadhrat Ebrahim Bin Ad`ham (rahmatullahi alaih) said that abstinence is of three types

- ***Zuhd-e-Fardh*** (To save oneself from Haraam)
- ***Zuhd-e-Fadhl*** (To save oneself from (some) Halaal)
- ***Zuhd-e-Salaamat*** (Save oneself from doubtful things).

83.**When Hadhrat Ibraheem bin Adham (A.R) was asked about how he attained to asceticism, he replied:**

- I pictured the solitude of the grave without anyone to accompany me.
- I pictured the long road without any provisions.
- I realised that Allaah shall pass judgement whereas I have no defense.

84.Hadhrat Muhammad Bin Ka`ab Qarzi (rahmatullahi alaih) said, "Make three things binding upon yourself and never abandon them

- Never oppress or be excessive on anyone, otherwise the effects of it will rebound on you. "Indeed the result of your rebellion will fall upon you."

- Never plot and plan against anyone, lest you will also have to bear the consequences of it. "The plot of the evildoers does not fall except on its executer."

- Never break a pledge, or you will have to suffer the evil consequences thereof. "He who breaks a pledge, indeed he is breaking on himself."

85."I am advising you with regard to being good to your wives. They are a trust on you from Allaah. They have presented themselves to you (by leaving their parents and beloved ones), and come into your service, so you also should be considerate to them." [Hadhrat Hasan Basri (rahmatullahi alaih)]

86.**Hadhrat Haatim Asam (A.R) said,** "Every morning Shaytaan asks me, What will you eat? What will you wear? Where will you live? I reply to him by saying, I shall eat death, wear my Kafan (burial shroud), and live in the grave."

87.Three praiseworthy qualities of the poor and the wealthy:
Hadhrat Shaqeeq Zaahid (rahmatullahi alaih) said, "The poor have chosen:

- peace and contentment of soul
- worry-free heart
- easy reckoning for themselves

And the wealthy have opted for:

- tumultuous soul
- an occupied heart
- a difficult reckoning.

The 'shortage' of wealth leads to the contentment of the soul, peace of the heart and an easy reckoning on the Day of Qiyaamah. An excess of it (wealth) causes difficulty and

worry in the world, is a continuous preoccupation and a severe reckoning in the hereafter

88.Someone asked Abul Qaasim Al-Hakeem, "Is there any sin, because of which there is a possibility of Imaan leaving the heart?" He replied, "There are three such sins

- Not to make Shukr to Allaah for the bounty of (being bestowed with) Islaam

- Not fearing the obliteration of Imaan from the heart

- Oppressing Muslims"

89.Hadhrat Umar Bin Abdul Azeez (rahmatullahi alaih) said, "There are three things which Allaah Ta`ala loves greatly

- To forgive notwithstanding the fact that one has the ability to take revenge (this is the highest form of bravery)
- To adopt a life of moderation (in both worldly and Deeni issues)
- To have mercy on the slaves of Allaah Ta`ala (He who has mercy on the creation, Allaah Ta`ala will show mercy to him)

"Show mercy to those on earth
and The Inhabitant in the skies will show mercy to you."

90.Abu Abdillaah Shaami (rahmatullahi alaih) states, "I once visited Ta`oos (rahmatullahi alaih) and knocked on his door. An extremely weak and old man opened the door and said that he is Ta`oos. I was taken by surprise at his appearance. We went into the house. He told me to ask any question and he would answer as concisely as possible. I told him that if he wishes to be brief and concise in his answers then I would be concise in my questions. Prior to my asking any questions he said, 'If you allow me, then in three sentences I will combine the

Qur`aan Majeed, Tauraat and Injeel.' I replied: 'Indeed.' He said:

- Fear Allaah Ta`ala such that you cannot fear anyone else besides Him
- Have so much hope in the Mercy of Allaah Ta`ala, that it overpowers your fear (for Him).
- Desire for others what you desire for yourself.

91.Hadhrat Mujaahid (rahmatullahi alaih) said, "There are three things which cannot be prevented from reaching Allaah Ta`ala (i.e. nothing can prevent their acceptance):

- Testifying of Laa Ilaaha Illallaahu
- That dua which is made with certainty of it being accepted
- The dua of the father for his children, and the curse of the oppressed for the oppressor.

92.It has been reported that Hadhrat Abu Sulaymaan Daaraani (A.R) used to say the following in his du'aas:

- "Oh my Allaah! If you ask me about my sins, I shall ask You for Your pardon.
- If you take me to task for my miserliness, I shall appeal for Your magnanimity.
- If You sent me to Jahannam, I shall tell the inmates of Jahannam that I love You."

93.Hadhrat Ibraheem Nakha'ee (A.R) has mentioned the former nation were destroyed on account of the following three factors:

- Excessive talking.
- Excessive eating.
- Excessive sleeping.

94.Hadhrat Yahya bin Mu'aadh Raazi (A.R) has mentioned, "Glad tidings to the person

- Who leaves the world before the world leaves him.
- Who prepares his grave before entering it.
- Who pleases his Rabb before meeting Him."

95.Hadhrat Yahya bin Mu'aadh Raazi (R.A) used to make the following du'as

- Oh Allaah! You have sent one part of the hundred parts of Your mercy to this world, due to which we have been blessed with the priceless wealth of Islaam. So why should we not aspire for Your mercy on the day when You will exhibit the remainder of the hundred parts?

- Oh Allaah! If Your reward is reserved for the obedient and Your mercy is for the sinners, I would aspire for Your reward even though I was not from the obedient. Therefore, why should I not aspire for Your mercy when I am a sinner?

- Oh Allaah! You have created Jannah for Your friends and You have deprived the kuffaar thereof and made them despondent of entering it. The angels are not in need of Jannah and You are also Independent of Jannah. Then for who can Jannah be besides for us?

96.Passing by the ruins of some homes, Hadhrat Saalih Marqadi (A.R) asked them, "Where are those who lived in you? Where are those who occupied you? What has become of your former inhabitants?" An unseen voice replied, "Their personal effects have long since atomized, their bodies have long since decayed beneath the ground, and only their evil acts have remained as shackles on their necks."

97.Hadhrat Yahya bin Mu'aadh (A.R) mentioned, By forsaking the world, one will actually attain it. The person who

forsakes the world is the one who will really attains it. However, whoever will attain the entire world will actually be forsaking it. Therefore, the world is attained by forsaking it, and it is forsaken by attaining it."

98. **Hadhrat Muhammed bin Abdullaah Shibli (A.R) used to say:**

- "O Allaah! Despite my poverty and weakness, I wish to gift all my good acts to You. O my Allaah! How can You not forgive my sins when You are not in need of me?"
- "When you intend to love Allaah, you should remain aloof from yourself."
- "If you taste the sweetness of being with Allaah, you had better sample the bitterness of separation."

99. When Hadhrat Sufyaan Thawri (A.R) was asked about the signs of love for Allaah, he replied, AThe sign of Allaah's love is that you do not have any love for any beautiful face, sweet voice, or eloquent tongue."

100. **Hadhrat Abdullah bin Abbaas (R.A) has mentioned that the word zed" (asceticism) comprises of three letters, viz.**

- The letter zaa", which represents zaadul ma'aad" (provisions for the journey".
- The letter haa", which represents hudal liddeen" (guidance towards the Deen".
- The letter daal", which represents dawaam alat taa'ah" (perpetual obedience).

101. When someone requested **Hadhrat Haamid Laffaaf (A.R) for advice,** he said, "Make a cover for your Deen, just as you have a cover for your Qur'aan." When the person asked what the cover should be, he replied,

- "Forsaking every talk except what is absolutely necessary,
- Forsaking everything of the world except what is absolutely necessary,

- only meeting people when it is absolutely necessary.

Understand well that the foundation of asceticism is:

- Refraining from all minor and major sins.
- Carrying out all simple and difficult Faraa'idh.
- Leaving all of the world for the people of the world.

102. Hadhrat Haamid (R.A) says that the person who abundantly remembers death will be honoured with three bounties

- He will quickly receive the inspiration to repent
- He will be content with whatever he receives
- He will be resolute in his worship

On the other hand, the person who does forget death will suffer three punishments

- He will not be inspired to repent quickly
- He will not be content with what he has
- He will be lazy to worship

103. **Hadhrat Wahab bin Munabbih (A.R) said that the following was recorded in the Torah:**

- A greedy man is a pauper, even though he may be king of the world

- The word of an obedient person will be heard, even though he may be a slave

- The contented person is wealthy, even though he may be starving.

104. **Hadhrat Hasan Basri (A.R) has mentioned:**

- ❖ A person without manners is without knowledge.
- ❖ The person without patience is without Deen.
- ❖ The person without fear (of Allaah) is without any status.

105. Someone said to Hadhrat Shaqeeq Zaahid (rahmatullahi alaih), "Give me some advice."
He said, "Always remember three things:

- ❖ Continue to make the Ibaadat of Allaah Ta`ala, and it will grant you steadfastness

- ❖ Always oppose and fight the enemies of Allaah Ta`ala, and Allaah Ta`ala will aid you (the naffs and shaitaan are the greatest enemies)

- ❖ Fulfil your oaths and you will find Allaah Ta`ala at your side. (It is necessary to fulfil the pledge made to Allaah Ta`ala and those made to the creation)."

106. A Buzrug mentioned, "On the Day of Qiyaamah, three persons will be in the greatest state of regret and grief:

- ❖ That master whose slave will enter into Jannat, because of his piety, whilst he (the master) will be going to Jahannum

- ❖ That wealthy person who has accumulated a great amount of wealth, but who had not fulfilled the rights of the wealth. After his death his heirs spend that money in the pleasure of Allaah Ta`ala and they are entered into Jannat, whilst he (the actual accumulator of the wealth) is in Jahannum

- ❖ That Aalim who did not practise on his knowledge, but who gave many advice and man lectures. The thousands of people who benefited from his discourses all enter into Jannat, whilst he enters Jahannum." [May Allaah Ta`ala save us from being amongst these people!]

107. **It has been narrated that a person from the Bani Isra'eel once embarked on a journey to seek knowledge. When the Nabi of that time heard about this, he summoned the youth and gave him the following three advices:**

- Fear Allaah in private and in public.
- Hold your tongue from Allaah's creation and only speak good of them.
- Contemplate over every piece of bread that you eat, till you have established with certainty that it is from halaal sources

After hearing these words of advice, the youth cancelled his journey because the purpose of his knowledge had been attained by these words

108. **Hadhrat Ibn Sulaymaan Daaraani (A.R) said:**

- Fear of Allaah is the foundation of every good in this world and in the Aakhirat (Hereafter)
- The key to this world is filling one's belly
- The key to the Aakhirat (Hereafter) is hunger

109. **Hadhrat Maalik bin Dinaar (A.R) said that three things should be treated with three things so that a person may be from amongst the Mu'mineen**

- Treat pride with humility
- Treat greed with contentment
- Treat jealousy with well wishing

110. Hadhrat Shaqeeq Zaahidi (rahmatullahi alaih) used to say, "The people who return from my gatherings are of three types:

- Kaafir
- Munaafiq
- Mu`min

111. Three conditions to be wary of shaytaan:

- When man is angry, I run in his veins like his blood

- I incline the heart of the person fighting in jihaad towards his wife, children and wealth, thereby causing him to desert the battlefield

- When a strange man and woman are in isolation, I become the emissary between the two and incline each one towards the other. I remain engaged in this task until the two are tainted in sin."

112. **Hadhrat Dhun Noon Misri (A.R) said:**

- Every terrified person flees.
- Every interested person searches.
- Every person who loves Allaah feels isolated from his soul.

He also said:

- A person who recognises Allaah is like a prisoner.
- His heart is very far-sighted.
- His good acts are abundant

He also said the following about the person who recognises Allaah:

- He fulfils all rights he owes.
- He is very intelligent and vigilant mind
- He is very intelligent and vigilant mind

113. Hadhrat Aun Bin Abdillaah (rahmatullahi alaih) said, "Some wise persons correspond with each other by letter and most of them include the following three advice:

- He who does actions for the Aakhirah, Allaah Ta`ala will make (easy) his worldly matters

- He who rectifies his internal (heart), Allaah Ta`ala will rectify his external (actions)

- He who sets right his relationship with Allaah Ta`ala, Allaah Ta`ala will, in turn, correct matters between him and others."

"The intention of a believer is better than his action." [Hadith]

114. Hadhrat Yahya Bin Ma`aaz (rahmatullahi alaih) said, "Men are of three types:

- Those who are unmindful of the Aakhirah because of their preoccupation in this world. (These are the destroyed and ruined ones)

- Those who are unmindful of this world because of their preparation for the Aakhirah (These are the successful and triumphant ones)

- Those who are occupied with both the world and Aakhirah (These are at risk)."

115. A wise person said: "The basis of obedience are three:

- ***Fear:*** This is the preparation for the fear of Allaah Ta`ala. The sign of this is abstaining from Haraam. (The one who fears Allaah Ta`ala does not go near Haraam)

- ***Hope:*** Tolerating effort and hardship makes easy the hope of ease. The sign of this is inclination towards obedience and submission

- ***Love:*** Owing to this, man can undertake and be prepared for even the most daunting of tasks. The sign of this is desire and turning to Allaah Ta`ala

Similarly, the basis of sin is also three:

- ***Pride:*** The first perpetrator of pride was Iblees, when he refused to make Sajdah to Hadhrat Aadam (alaihi salaam). The result was that he was accursed and rejected for all time

- ***Jealousy:*** It began with Qaabil Ibn Aadam, who murdered his brother Haabil out of jealousy. His result was Jahannum

- ***Greed:*** The avarice of Hadhrat Aadam (alaihi salaam) for the fruit on the forbidden tree resulted in his expulsion from Jannat.

116. It has also been mentioned that **the three letters of zuhd"represent:**

- tarkuz zeenah" i.e. forsaking ornamentation.
- tarkul hawaa" i.e. forsaking carnal passions.
- tarkud dunya" i.e. forsaking the world.

117. Patience has three benefits, while haste has three harms. The three benefits of patience are:

- The end result of patience leads to pleasure and happiness
- People praise the patient person
- Allaah will confer a bountiful reward to the patient person

118. The three harms of haste are:

- It leads to regret and embarrassment
- People curse the hasty person
- He will receive a terrible punishment

119. **A wise man once said that the following three things are from Allaah's special treasures, which He only grants to those whom He loves:**

- Poverty.
- Illness.
- Patience.

***120. A pious person once said: "Three things are the basis and foundation of all evils**:*

- Jealousy
- Greed
- pride."

121. When someone praised a certain Taabi'ee in his presence, he said, "Did you ever test me?

Did you find me to be forbearing at the time of anger, displaying good character during a journey and trustworthy at the time of being trusted?" When the person replied in the negative, he said, "Then why have you praised me without first testing me? You should never praise anyone until you have tested them on these three accounts.

He then continued to say, "Three qualities are present in the people of Jannah, and these are exclusive to the noble people. (These are)

- Did you find me to be forbearing at the time of anger
- Did you find me to be displaying good character during a journey
- Did you find me to be trustworthy at the time of being trusted?"

When the person replied in the negative, he said, "Then why have you praised me without first testing me? You should never praise anyone until you have tested them on these three accounts

He then continued to say, "Three qualities are present in the people of Jannah, and these are exclusive to the noble people. (These are)

- Forgiving an oppressor
- giving one who deprives you
- behaving well to someone who behaves ill towards you."

122. It has been said that three things harden the heart.

- Laughing without reason
- Eating without being hungry
- Talking without reason

***123.* The most fortunate person is the person who:**

- Has a heart which recognises.
- Has a patient body.
- Is content with whatever is at hand

124. The statement of a Buzrug: "Three things create hatred, jealousy and hardness on the naffs, and they 'pour water' over all good:

- Seeking faults
- Vanity and (conceit)
- Pride

Three things instil love, softness and affection in the heart:

- Good character
- Sincerity
- And Humility."

125. Someone once said, "There are three signs of negligence and destruction

- Accumulation of wealth for leaving behind after one's departure

- ❖ Abundance of destructive sins

- ❖ Disregard of and carelessness in carrying out actions which bring success.”

126. It has been said, there are also three signs for acceptance (in the Sight of Allaah Ta`ala) and success:

- ❖ The heart is in the state of contemplation (of the Aakhirah),

- ❖ The tongue is always in the state of Thikrullah

- ❖ Every limb of the body is in the obedience of Allaah Ta`ala

127. A Buzrug once said, “There are three signs of deceiving and cheating oneself:

- ❖ To run after one’s base desires and whims, not caring or fearing in the least about one’s destruction and ruination

- ❖ Abundance of aspirations and desires

- ❖ Having hope in the Aakhirah without working here for it.”

128. A Buzrug once said, “That person who lays claim to three things without three things, is being taunted by shaitaan:

- ❖ He lays claim to having (felt) the sweetness of Thikrullah, in spite of his love for the world (After having tasted the sweetness of Thikrullah, the love for the world diminishes in one)

- ❖ He claims to have the pleasure of Allaah Ta`ala, without having opposed his naffs (One cannot attain the pleasure of Allaah Ta`ala without having opposed the naffs)

- He claims to have sincerity whilst he loves to praise himself (In the sight of the sincere person, praise and censure are equal)

129. A Buzrug said, "If three qualities are not found in a trader, then he will be wanting in both the worlds:

- The tongue should be saved from three things – lies, vain talk and oaths and promises
- The heart should be saved from three things – deceit, treachery and jealousy
- The soul should be constantly concerned with three things – Salaat, Jamaat and time for acquiring knowledge."

130. A Buzrug once mentioned, "Three qualities are inherent in all Auliyaa of Allaah Ta`ala

- They have trust in Allaah Ta`ala in all matters
- They rely on Allaah Ta`ala at all times
- They refer to Allaah Ta`ala in all matters.

I make Tafseer of the Qur`aan Majeed, so those who deny it are Kaafir, those who find it constrained are Munaafiq and those who listen attentively, abstain from sin and repent, are pure believers."

131. It has reached us that a person from the Bani Israeel had accumulated 80 boxes of Kitaabs. Allaah Ta`ala informed him, via the Prophet of the time, that there is no benefit in accumulating so many boxes of Kitaabs, until he practises the following three things:

- That he remove the love for this world from the heart, because this world is not the abode of the believer

- That he not associate with shaitaan, because he is not the friend of the believer
- That he not trouble the believers, because this is not the work of Allaah Ta`ala’s friends.”

132. There is a severe shortage of three things in the world:

- *Halaal and pure wealth*
- A Muslim from whom peace and contentment can be acquired
- People who practise the Sunnat.

133. A Buzrug once stated, “Three things are binding on both the guest and host.
The three things for the host are:

- He should not exceed his limitations (what he can afford)
- He should entertain his guest with Halaal wealth
- He should himself be wary of the times of Salaat and also inform the guest about them.

(During weddings, most people omit their Salaats and others make it Qadha)

The three things that are binding upon the guest are:

- Wherever the host tells him to sit, he must sit
- He should be pleased and satisfied with the time of the appointment set by the host
- He should make dua for the host prior to departing.”

134. ***A Buzrug once said, "Do not contemplate and concern yourself with three things:***

- ❖ Poverty and constrained circumstances -- This will create and increase grief, worry, greed and anxiety, the result of which will be nil

- ❖ The excess of others on oneself – If someone oppresses you or commits some excess upon you, then do not unduly concern yourself about it otherwise you will develop hard-heartedness and hatred. You will always be preoccupied in anger, which is of absolutely no benefit

- ❖ Long life – Never have the desire of living longer in this world, otherwise you will have great aspirations of amassing wealth. Your life will be wasted and you will delay unnecessarily to do good actions."

135. ***A Buzrug once said, "The companions of a king are necessarily involved in three evil things;***

- ❖ One has to consider the kings likes and dislikes
- ❖ The king respected because of his wealth and fame
- ❖ The king has to be supported in every word of his (be it correct or not)."

136. ***A Buzrug once said, "Allaah Ta`ala becomes angry at three things of His slaves:***

- ❖ To fall short and be deficient in carrying out the Orders of Allaah Ta`ala
- ❖ To be displeased with the distribution of Allaah Ta`ala
- ❖ To be displeased with Allaah Ta`ala when one's desires are not fulfilled."

137. ***A wise person has mentioned that the following three factors dispel grief:***

- Dhikr of Allaah.
- Meeting Allaah’s friends (the saints).
- The words of wise men.

138. **A wise man once said:**

- The one who only relies on his intelligence shall go astray
- One who considers himself to be independent because of his wealth, shall find that his wealth will be insufficient
- The one who tries to gain honour from the creation, shall be disgraced

139. **Wise men have mentioned that the fruit of Ma’rifah are three, viz :-**

- Being shy for Allaah.
- Loving other for Allaah’s sake.
- Having love for Allaah.

140. **Wise men have stated:**

- When a person achieves Allaah’s Ma’rifah, he will not enjoy living amongst people.

- When a person perceives the reality of this world, he will have no inclinations to it.

- When a person understands Allaah’’s justice, he would never enter into a dispute with others in Allaah’s court

141. A Buzrug once said, “Man usually awakens in the morning with three things in mind

- Some awaken with the concern for wealth(*Those who awaken with wealth on their mind should have this Yaqeen that he will never get more than his apportioned sustenance regardless of whatever efforts he makes)*

- Some with the desire to sin(*The one who awakens with the desire to sin will never be saved from disgrace and shame)*
- And Some awaken in search of the Right Path."(*He who awakens seeking the Right Path will attain both the Right Path and sustenance from Allaah Ta`ala')*

142. Someone said, "A believer has three forts that protect him:

- The Musjid
- Thikrullaah
- Tilaawat of Qur`aan-e-Paak"

143. **It has been said, AWhen Allaah has love for a person, Allaah grants him:**

- An understanding of Deen.
- Disinclination for this world.
- A keen recognition of his shortcomings

144. It has been said that Ibaadah is like a business, the shop of which is seclusion, the capital of which is Taqwa, and the profits of which is Jannah

145. It has been mentioned that punishment in the grave is divided into three parts. A third is for backbiting, another third is for not being cautious when urinating, while the last third if for carrying tales

146. Certain saints always included the following three factors when writing a letter

- Allaah will amend the worldly matters of the person who works for the Hereafter

- ❖ Allaah will amend the relationship between people and the person who cares to rectify his relationship with Allaah (i.e. he is sincere to Allaah)
- ❖ Allaah will correct the external aspects of the person who corrects his internal self. [From Hadhrat Auf bin Abdullaah (R.A)]

147. There are three things that serve a fort for actions. They are:

- ❖ The realization that the inspiration to do a good action is from Allaah (this prevents pride and boastfulness)
- ❖ To do every action for Allaah's pleasure
- ❖ To seek recompense for every action from Allaah only

148. A saint once said that an intelligent person must never forget three things. These are:-

- ❖ The perishable nature of this world
- ❖ Death
- ❖ those adversities from which man cannot be secure

149. Words of Wisdom-3 Facts

- ❖ Look at the rewards to be attained in the Hereafter. It is foolish to be inclined towards the things of the world and rely on them despite possessing proper knowledge

- ❖ Helplessness is not to make an effort for actions despite possessing the knowledge of their rewards in the Hereafter
- ❖ That person will attain the comforts of Jannah who forsakes the comforts of this world. That person will be wealthy in Jannah who forsakes this perishable world and is content with just a little

150. Words of Wisdom- Do 3 If You Cannot Do 3

Oh man! If you cannot do three things, then you should do another three:

- If you cannot behave well towards anyone, then restrain yourself from behaving badly towards them

- If you cannot be of benefit to anyone, then guard them from your evil

- If you cannot fast, then refrain from eating their flesh (i.e. do not backbite)

1. ***Hadhrat Fudhail Bin Iyaadh (rahmatullahi alaih) used to say,***

- "I prefer that one Aayat of the Qur`aan Majeed being read and practise, than a thousand times of empty Tilaawat (recital devoid of practice).

- It is better to assist and please one Muslim than an entire life of Ibaadat. To abandon the world is, in my opinion, better than the Ibaadat of all the angels in the heavens.

- To reject one cent of haraam money is better than performing one hundred Hajj (even though those Hajj be made with Halaal earnings)."

151. The following are three qualities that are found in the people of Jannah and are exclusive to those who are noble an honourable. They are:

- Being good to those who are bad to them
- Forgiving those who oppress them
- Spending on those who do not give anything to them

152. Children can please their parents by doing three things after the demise of the parents. These are:

- The children should be pious. This will bring them more pleasure than anything else
- The children should maintain good relations with the family and friends of their deceased parents
- They should make du'a for the forgiveness of their parents and give charity on their behalf

153. It has been mentioned that three verses of the Qur'aan cannot be practiced upon without practicing on both the constituents of each verse. These are:

- "Establish salaah and pay zakaah." Salaah will not be accepted without paying zakaah and vice versa. (Of course, this will only apply to the wealthy people upon whom zakaah is obligatory
- "Obey Allaah and obey the Rasul (messenger)." Allaah cannot be obeyed without Rasulullaah (sallAllaahu-alaihi-wasallam) and vice versa
- "Show gratitude to Me and your parents." A person cannot be grateful to Allaah without being grateful to his parents and vice versa The person who pleases his parents pleases Allaah and the one who displeases his parents displeases Allaah

154. It has been said, haste is best in three things:

- Salaah, when the time sets in.
- The burial of a deceased person
- Repentance after a sin (it should not be that he dies without repenting)

155. Allaah's mercy is far from that gathering wherein three things are found (viz.)

- worldly talks
- laughter
- backbiting

156. Allaah causes a person to be involved in three things when He intends to destroy him. These are:

- Allaah grants him knowledge without the inspiration to practise thereupon

- Allaah allows him the company of the righteous, without the recognition of their status and appreciation of them

- Allaah allows him to do good actions without sincerity.

These are all a result of incorrect intentions. If a person acts with the correct intention, he will be practical on his knowledge, will appreciate the company of the righteous and will perform all actions with sincerity

157. Allaah Ta`ala dislikes three types of sleep and three times of laughter. The three sleeps which are disliked by Allaah Ta`ala are

- To sleep in the gathering of the Thikr of Allaah Ta`ala
- To sleep after Fajr and before Esha
- To sleep in the Fardh Salaat

The three laughters which Allaah Ta`ala dislikes are

- To laugh whilst accompanying a bier
- To laugh in a gathering of the Thikr of Allaah Ta`ala
- To laugh in a graveyard. [Faqeeh - rahmatullahi alaih]

158. Allah Detests Three Persons

- All sinners, especially those who are aged
- All misers, especially those who are wealthy
- All proud people, especially the proud beggar

159. The Three Persons Who Are Most Beloved To Allah

- The abstinent, especially the abstinent youth
- The generous, especially the poor person who is generous
- The humble, especially a wealthy man who is humble

160. Hadhrat Luqmaan (A.S) told his son, "Oh my son! You will recognize three types of persons on three occasions viz.

- A forbearing person at the time of anger
- A brave person at the time of battle
- A friend at the time of poverty."

161. When someone asked the wise man, Hadhrat Luqmaan (A.S) as to how he attained his lofty position, he replied, "By

- Truthfulness
- Trustworthiness
- abstaining form futility."

162. Luqmaan A.S said: "O my son! There are three traits of a jealous person:

- He backbites about his companions when they are absent
- he flatters them when they are present
- and rejoices over their calamities."

163. "O my son! Indeed people are (categorized into) three parts

- a third is for Allaah(as for that which is for Allaah, it is their souls)
- the second third is for themselves(that which is for themselves, it is their actions)
- and the last for the worms(and that which is for the worms, is their bodies.")

164. Luqmaan A.S said: Brothers are three;

- a 'Mukhaalib (A 'Mukhaalib' is one who gains your acquaintance and does not turn away from you)
- a 'Muhaasib'(a 'Muhaasib' is one who influences you to the extent of what is acquired from you,)
- a 'Muraaghib'[a 'Muraaghib' is one who is desirous of continuance (in your relationship) without having any greed (ulterior motive)."]

165. Luqmaan A.S said: Three things are not recognized except in three –

- The brave person in a battle
- the noble person at the time of need
- and the forbearing person at the time of anger."

166. He also said: "Three things; if they are found in a person then his Imaan is complete –

- The person who when he is pleased,his pleasure does not take him to futility and absurdity
- when he is angry, then his anger does not take him from the truth
- and when he has the power, he does not reach towards that which is not his."

167. Luqmaan A.S said: "Do not acquire knowledge for three and do not abandon it for three –

Do not acquire it

- to argue and debate therewith
- or to boast
- or to show others

Do not abandon it because

- there is effort (in acquiring it)
- or because of modesty and shyness for people
- or because you are pleased with ignorance."

◆◆

THE CHAPTER OF FOURS

1. **Rasulullaah (sallAllaahu-alayhi-wa-sallam) once told Hadhrat Abu Dharr (R.A):**

- Build a good ship because the ocean is very deep.
- Carry your full stock of provisions because the journey is long.
- Lighten your burden so that you may pass the valleys easily.
- Purify your actions because the evaluator is extremely alert.

A poet says:

"Compulsory it is for people to repent,
But even more important is it for them to forsake sin.
Difficult indeed is it to bear adversities with patience,
Even more difficult is it to be deprived of rewards.
Strange indeed are the vicissitudes of time,
Stranger still is the negligence of man.

Although every pending affair is close by,
Death is even closer.”
[Translated from an Arabic poem]

2. **Rasulullaah (sallAllaahu-alayhi-wa-sallam) said:**

- ❖ The stars are a sign of safety for the inhabitants of the skies. When the stars collapse, the decree will have been passed against the inhabitants of the skies.
- ❖ The members of my family are a means of safety for my ummah. When my family are no more, the decree will have been passed against my ummah.
- ❖ I am a means of safety for my Sahaaba (R.A). Once I leave, the decree will have passed against my Sahaaba (R.A).
- ❖ The mountains are a sign of safety for the inhabitants of this world. Once the mountains are no more, the decree (of Qiyaamah) will have been passed against the inhabitants of this world.

3. ***Rasulullaah (sallAllaahu-alayhi-wa-sallam) said:***

- ❖ Eating less eradicates the need for all medicines.
- ❖ The basis of good etiquette is talking less.
- ❖ The basis of Ibaadah is sinning less.
- ❖ Patience is the cure for entertaining long hopes.

4. ***It is reported from Nabi (sallallahu alaihi wasallam) that the food which includes four qualities is indeed very fine.***

- ❖ It is Halaal
- ❖ Allaah Ta`ala’s name is taken at the beginning
- ❖ There are many eaters
- ❖ Praises are offered to Allaah Ta`ala upon completion.

19. **Rasulullaah (sallAllaahu-alayhi-wa-sallam) said, that man’’s body has four elements that are eliminated by another four:**

- ❖ Intelligence, which is eliminated by anger
- ❖ Deen, which is eliminated by jealousy.
- ❖ Modesty, which is eliminated by passions.
- ❖ Good acts, which are eliminated by backbiting.

20. **Nabi (sallAllaahu-alayhi-wa-sallam) also said:**

- ❖ Living forever in Jannah is even better than Jannah itself.
- ❖ The service of the angels in Jannah is even better than Jannah itself.
- ❖ Having the Ambiya (A.S) as neighbours in Jannah is even better than Jannah itself.
- ❖ Attaining Allaah's pleasure in Jannah is even better than Jannah itself.

Nabi (sallallahu alaihi wasallam) said, "There are four things which are amongst the Sunnat of the Ambiyaa (alaihi salaam).

- ❖ To apply Itr (scent)
- ❖ To make Nikah
- ❖ To use Miswaak
- ❖ To be modest and aware of shame"

Nabi (sallallahu alaihi wasallam) said, "When modesty leaves you, then you do as you please."

The Nabi (sallAllaahu-alayhi-wa-sallam) said:

- ❖ Sadaqah quells Allaah's wrath, but silence is better.
- ❖ Fasting is a shield against Jahannam, but silence is better.
- ❖ Jihaad is he honour and pinnacle of Deen, but silence is better
- ❖ Salaah is a pillar of Islaam, but silence is better.

It is reported from Nabi (sallallahu alaihi wasallam) that four types of spending will not have to be accounted for.

- ❖ Spending on one's parents,
- ❖ Spending on the Iftaar of fasts,
- ❖ That wealth spent on a debtor or someone in difficulty,

- The Halaal spending for the necessary requirements of one’s wife and children.

The best spending and the one that is the most rewarding is that which is spent on one’s family. [Hadhrat Anas (radhiallahu anhu)]

Nabi (sallAllaahu-alayhi-wa-sallam) said that the following four factors are signs of wretchedness:

- Forgetting past sins, whereas they are in Allaah’s knowledge.
- Talking of past good acts, whereas it is not known whether these have been accepted or rejected.
- Looking up at those who are materially more prosperous than oneself.
- Looking at those who are inferior to you in the matters of religion.

Nabi (sallAllaahu-alayhi-wa-sallam) also said:

- Living forever in Jannah is even better than Jannah itself.
- The service of the angels in Jannah is even better than Jannah itself.
- Having the Ambiya (A.S) as neighbours in Jannah is even better than Jannah itself.
- Attaining Allaah’s pleasure in Jannah is even better than Jannah itself

Rasulullaah (sallAllaahu-alayhi-wa-sallam) added:

- Living forever in Jahannam is even worse than Jahannam itself.

- The reproach of the angels in Jahannam is even worse than Jahannam itself.

- Having Shaytaan as a neighbour in Jahannam is even worse than Jahannam itself.

- ❖ Bearing Allaah wrath in Jahannam is even worse than Jahannam Itself

Rasulullaah (sallAllaahu-alayhi-wa-sallam) has mentioned that, on the Day of Qiyaamah, the scales will be erected (for weighing acts).

- ❖ Salaah will be the first to be placed thereupon, whereafter rewards will be conferred in proportion to the weight of the salaah.

- ❖ Thereafter, fasts will be placed on the scale, and the rewards will be proportionate to their weight.

- ❖ Then the Haajis (people who performed Hajj) will be presented and granted their full share of rewards.

- ❖ Next will come those who were afflicted with hardship and difficulties in this world. No scales will be erected for them, neither will their records of acts be opened. They will then be given tremendous rewards without counting. Their rewards will be so great that people who lived in peace will wish that they were also so afflicted with hardships.

Rasulullaah (sallAllaahu-alayhi-wa-sallam) said that Allaah will use the examples of four persons to condemn the negligent members of four groups of people:

- ❖ Hadhrat Sulaymaan (A.S) for the rich people.
- ❖ Hadhrat Yusuf (A.S) for the slaves.
- ❖ Hadhrat Ayyoob (A.S) for the ill.
- ❖ Hadhrat Isa (A.S) for the poor

Someone asked Rasulullaah (sallAllaahu-alaihi-wasallam) about which acts will secure salvation in the Hereafter. The reply was, "Do not deceive Allaah." When the meaning of this was asked, Rasulullaah (sallAllaahu-alaihi-wasallam) said, "Act on Allaah's orders solely for Him, not for anyone besides Him. Performing a action for anyone besides Allaah will be

deceiving Him. Guard against ostentation because this is shirk. The ostentatious person will be called by four names on the Day of Judgement (viz.) 'Oh Kaafir!' 'Oh Faajir!' (Oh sinner!), 'Oh Ghaadir!' (Oh deceiver!) and 'Oh Khaasir!' (Oh loser!) (Then they will be told,) 'Your actions are wasted and your rewards spent.There is no share for you here and the deceiver should collect his reward from the one for whom he acted."

The Sahabi (R.A) who narrated this hadith swore by Allaah that he heard this hadith from Rasulullaah (sallAllaahu-alaihi-wasallam).

Someone has said the following fine words, "Safeguarding a action is more difficult than performing it."

Rasulullaah (sallAllaahu-alaihi-wasallam) said that four things denote the good fortune of a person. These are:

- ❖ His wife is pious.
- ❖ His children are obedient and pious.
- ❖ His partners and associates are pious.
- ❖ His sustenance is found within his town

Nabi (sallAllaahu alaihi wasallam) said to Hadhrat Ali (radhiAllaahu anhu):"Four things are the signs of wretchedness*;*

- ❖ The eyes being closed to tears,
- ❖ Hardness of the heart,
- ❖ love for wealth,
- ❖ Excessive hopes."

He said: "If the world had even the value of a wing of a mosquito in the Sight of Allaah, then He would not have granted the kaafir even a sip of water to drink."

Hadhrat Ibn Abbaas (radhiAllaahu anhu) said, "Once Nabi (sallAllaahu alaihi wasallam) said to me, 'Son, I will teach you such words, which will benefit you;

- Safeguard Allaah (i.e. His Deen and injunctions), and He will safeguard you and you will always find Him to be by you (for assistance).
- Remember Him at the time of ease and comfort, and He will remember you in times of (your) difficulty and hardships.
- Ask only from Allaah. Seek help only from Him. Whatever was decreed to happen will occur. If the entire mankind gather and desire to benefit or harm you, which Allaah Ta`ala had not decreed for you, they will not be able to accomplish it.
- Make abundant Shukr and have Yaqeen in Allaah Ta`ala. Understand that there is great virtue and goodness in having patience when those things which you dislike afflict you. Assistance is complimentary to patience and abundance with difficult, constrained times. After every difficulty is ease."

Hadhrat Abu Kabsha Anmaari (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) once described the world by questioning the following example:

Suppose there are four men:

- One is bestowed with wealth and knowledge. He dispenses his wealth in accordance with his knowledge, that is wisely.
- The second is bestowed only with knowledge. He makes this intention that if he ever acquires wealth, then he would spend it how the wealthy Aalim spends.

"Both of these men will receive equal reward from Allaah Ta`ala. One for practising correctly and the other for having the sincere intention of doing so".

- The third person is bestowed only with wealth. He does not fulfil the rights of the wealth and spends it in all wrong avenues.
- The fourth person is neither granted wealth nor knowledge. He constantly admires the wealthy person's life and desires for it. He has the desire that if he ever has to be granted wealth, then he would 'live it up' as the wealthy person does.

"Both of these men will be equal in punishment".

5. ***Nabi (sallAllaahu alaihi wasallam) said to Hadhrat Anas Bin Maalik (radhiAllaahu anhu) that the Muslims have four rights over him:***

- To assist those who have done good to him
- To seek repentance for those who have sinner
- To make dua for the ruler
- To have affection for the repenter.

6. ***Abu Burda (rahmatullahi alaih) reports via his father (radhiAllaahu anhu), that Nabi (sallAllaahu alaihi wasallam) said that four things are (regarded as) oppression:***

- To stand and urinate
- To wipe off the forehead prior to completing the Salaat (If sand etc. attaches itselt to one's forehead during Sajdah, then it should be wiped off only after making Salaam).
- Not replying to the Athaan
- Not reciting Durood upon hearing the blessed name of Nabi (sallAllaahu alaihi wasallam).

Nabi (sallallahu alaihi wasallam) said that four things wipe out sins:

- Making complete and perfect wudhu in winter
- Adopting patience at distasteful things
- Frequenting the Musaajid
- To await the next Salaat after the previous one. *[Hadhrat Abu Hurairah (radhiallahu anhu)]*

Nabi (sallallahu alaihi wasallam) never abandoned four things.

- The fast of Aashura (10th of Muharram)
- The fasts of the Ayyaam-e-Asharah (First ten days of Zil Hijjah)
- The fast of Ayyaam-e-Beedh (the 13th, 14th and 15th of each month)
- The Nafl of Tahajjud Salaat. [Hadhrat Hafsah (radhiallahu anha)]

Allaah revealed to Hadhrat Dawood (A.S) in the Zaboor that the life of an intelligent person cannot be without four moments:

- Moments when he holds secret conversation with Allaah
- Moments when he takes stock of himself
- Moments when he meets people who will make him aware of his faults (with the intention of reformation).
- Moments when barricades his soul from permissible desires

Hadhrat Dawood (alaihi salaam) prayed to Allaah Ta`ala thus, "O Allaah Ta`ala! Grant me four things,

- a tongue in remembrance
- a thankful heart
- a patient body
- wife that will be of assistance in both worlds.

And protect me from four things,

- disobedient children
- such a wife who makes me old before my time
- such wealth which a curse to me
- an evil neighbour that conceals my virtues and divulges my evils."

Hadhrat Sulaimaan (alaihi salaam) was once riding somewhere when someone said to him, "O Rasool of Allaah! You have been granted such bounties from Allaah which none before was granted."

Hadhrat Sulaimaan (alaihi salaam) mentioned, "The person who has acquired four things has indeed acquired all bounties:

- The internal and external fear of Allaah Ta`ala
- Moderation in wealth and poverty
- Justice in friendship, animosity, anger and happiness
- Praising Allaah Ta`ala in both good and difficult circumstances."

On the day of Qiyaamah Allaah Ta`ala will present four types of people as witnesses against another four types:

- **Against the wealthy**, Allaah Ta`ala will present Hadhrat Sulaimaan (alaihi salaam). If any wealthy person incorrectly pleads that his preoccupation with the business dealings did not give him an opportunity to make Allaah Ta`ala 's Ibaadat, it will be said to him that he is a liar and that Hadhrat Sulaimaan (alaihi salaam) was wealthier than him but his wealth and responsibilities over his dominion did not prevent him from Ibaadat.
- **Against the servants** (of the world), Allaah Ta`ala will present Hadhrat Yusuf (alaihi salaam). If a servant says, *"O Allaah, You have made me a servant to the world and that world to which you have made me a servant has prevented me from Your Ibaadat."* It will be said to him that he has spoken incorrectly. If servitude was an obstacle (to Ibaadat),

then Hadhrat Yusuf (alaihi salaam) was also a servant and his servitude did not prevent him from Ibaadat.

- Hadhrat Isaa (alaihi salaam) will be presented **against the poor**. If the poor have to claim, *"O Allaah, how could I carry out Your Ibaadat. You have made me poor and this poverty has deprived me of the world and Aakhirah."* It will be said to him that his excuse is unacceptable. He will be asked if he was poorer than Hadhrat Isaa (alaihi salaam). Who did managed to make Allaah Ta`ala 's Ibaadat.
- Hadhrat Ayyoob (alaihi salaam) will be presented **against the ill**. The ill will declare, *"O Allaah, You have afflicted us with so many ailments that we could not engage in Ibaadat."* They will be told that they are lying and that they should look at Hadhrat Ayyoob (alaihi salaam), whose illness was much worse and more difficult than theirs. In this severe state of illness, he continued making the Ibaadat of Allaah Ta`ala. (For us also no condition was so intense that you cannot make Ibaadat). Thereafter all will be silent.

When Hadhrat Moosa (A.S) was leaving Hadhrat Khidr (A.S), he asked him for some parting advice. Hadhrat Khidr (A.S) said, "Oh Moosa!

- Do not beg importunately before anyone,
- do not go anywhere without reason,
- do not laugh except for something extremely surprising and
- never remind any person of his folly because then people will remind you of yours."

Hadhrat Abu Bakr (R.A) said that four things are completed by means of four things:

- An error in salaah may be redressed by the two Sajdah Sahw (i.e. errors made when a Waajib act is omitted or

duplicated).

- ❖ Fasts are completed with the Sadaqatul Fitr.
- ❖ Deficiencies in Hajj may be redeemed by way of the prescribed forms of expiation.
- ❖ Imaan is completed by way of jihaad.

Hadhrat Umar (R.A) said that there are four oceans:

- ❖ Desires are the ocean of sins.
- ❖ The Nafs is the ocean of carnal passions.
- ❖ Death is the ocean of age.
- ❖ The grave is the ocean of regret.

Hadhrat Umar (R.A) said, By Allaah! Whenever any adversity afflicts me, I recall the following four reassurances and booms from Allaah:

- ❖ The adversity was not a result of my sins.
- ❖ The adversity was not worse.
- ❖ The adversity will not forbid Allaah's pleasure.
- ❖ I have hope of being rewarded by Allaah

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- ❖ The adversity was not a result of my sins.
- ❖ The adversity was not worse.
- ❖ The adversity will not forbid Allaah's pleasure.
- ❖ I have hope of being rewarded by Allaah

Hadhrat Uthmaan (R.A) stated that he discovered the sweetness of Ibaadah in the following four things:

- ❖ Carrying out the Faraa'aidh.
- ❖ Abstaining form sin.
- ❖ Enjoining good with the expectation of Allaah's mercy.
- ❖ Forbidding evil with the expectation of warding off Allaah's wrath.

9. **Hadhrat Uthmaan (R.A) has also mentioned that four things appear to be only virtuous, yet they hide an inner dimension, which is compulsory:**

❖ The company of the righteous is an act of great virtue, but it is compulsory to follow them.
❖ Recitation of the Qur'aan is an act of great virtue, but it is compulsory to act on it.
❖ Visiting graves is a great act of virtue, but preparing for the grave is compulsory.
❖ Visiting the ill is an act of great virtue, but it is compulsory to derive a lesson from it.

10. **Hadhrat Ali (R.A) mentioned:**

❖ The person who desires Jannah should hasten to do good acts.
❖ The person who fears Jahannam should curb his passions.
❖ All desires die for the person who is convinced about death.
❖ Adversities become easy for the person who perceives the (transitory) reality of this world.

Hadhrat Ali (R.A) mentioned that religious and worldly affairs will remain intact as long as the following four factors dominate:

❖ The rich are not miserly.
❖ The Ulema practice upon their knowledge.
❖ The ignorant are not too proud to learn what they do not know.
❖ The poor do not sell their welfare in the Aakhirat (Hereafter) for the measly gain of this world

Hadhrat Ali (R.A) mentioned that four types of actions are extremely difficulty:

❖ Forgiving when angry.
❖ Generosity when impoverished.
❖ Chastity when alone.

Speaking the truth in front of a person you fear or in whom you have

some expectation

Hadhrat Ali (R.A) mentioned that the following four things are plenty, even though they be little:

- ❖ Pain.
- ❖ Poverty.
- ❖ Fire.
- ❖ Enmity

Hadhrat Ali (radhiallahu anhu) said, "There are four parts to Islaam;

- ❖ Yaqeen,
- ❖ Justice,
- ❖ Patience,
- ❖ Jihaad."

The Ulama have explained that each of these have two points:

- ❖ Every action is carried out solely for Allaah Ta`ala, and there is no worldly benefit or pleasure for the creation in it.
- ❖ the one with Yaqeen one is content with the Promise of Allaah Ta`ala about his sustenance. (There is no doubt in the heart whether one will receive it or not).

There are also two parts to justice:

- ❖ If the right of anyone is due, then one fulfils it without that person having to ask for it.
- ❖ A rightful need is fulfilled with softness and meekness.

There are also two parts to patience:

- ❖ One happily endures whatever difficulty comes one's way in the fulfilment of the Commands of Allaah Ta`ala.
- ❖ One enthusiastically bears with patience whatever difficulty there may be in abstaining from the prohibitions of Allaah Ta`ala.

Similarly, Jihaad is also divided into two parts:

- ❖ One refers to never being oblivious of one's original and chief enemies (naffs and shaitaan). One must understand that even though one may become unmindful of shaitaan, he is never careless. He is ever laying in wait, just as a wolf lies in wait for unsuspecting sheep.
- ❖ One becomes pleased and contented over minimal wealth, so that one may be saved from its evils.

It has been narrated that Allaah sent the following revelation to one of the Ambiya (A.S) of the Bani Isra'eel:

- ❖ Instead of frivolous talk, your silence is like fasting to Me.
- ❖ Preventing your limbs from sin is like salaah to Me.
- ❖ Not entertaining hopes in the creation is like Sadaqah to Me.
- ❖ Not harming the Muslims is like Jihaad to Me.

13. **Hadhrat Abdullaah bin Mas'ood (R.A) mentioned that the following four factors denote a blackened heart:**

- ❖ A fat belly coupled with negligence.
- ❖ Being in the company of oppressors.
- ❖ Forgetting past sins.
- ❖ Entertaining long hopes.

Hadhrat Abu Moosa Ash`ari (rahmatullahi alaih) said, *"Everything has a limit and restriction. The restrictions in Islaam are the under-mentioned things:*

- ❖ Abstention (This is the basis for the acceptance of actions)
- ❖ Humility (This is the jewel of man.)
- ❖ Shukr (This is the means of success, for it increases bounties and permits entrance into Jannat)
- ❖ Patience (This is the saviour from the Fire of Jahannum)."

14. ***Hadhrat Abdullaah bin Mas'ood (R.A) told Hadhrat Abdur Rahmaan (R.A), "I can take an oath on three***

things. If you take an oath on the fourth, I shall confirm your oath."

- ❖ On the Day of Qiyamah, Allaah will only befriend those whom he befriended in the world.
- ❖ Allaah shall never treat a Muslim (irrespective of the weakness of his Imaan) like how He will treat the kuffar.

- ❖ A person will be with those whom he loves on the Day of Judgement.

- ❖ On the Day of Qiyamah, Allaah will conceal the sins of those people whose sins He had concealed in the world.

A Muhaajir Sahaabi (radhiallahu anhu) once went to visit an ill person, and he told him that an ill person is blessed with four things:

- ❖ His mistakes are not recorded,
- ❖ He receives the reward equal to those who execute good deeds (even though he may be unable to do so),
- ❖ Sins are removed from him through every joint,
- ❖ If he dies (in that illness) then he is forgiven and if he recovers, then he is cleansed of all sins. [Ja`far Bin Burqaan (rahmatullahi alaih)]

15. Hadhrat Ibn Mas`ood (radhiallahu anhu) said that:

- ❖ Those with whom Allaah Ta`ala has a connection and bond in this world, in the Aakhirah his relationship will be with those and not any others.
- ❖ The Muslim and non-Muslim are never equal
- ❖ A man will remain with those whom he loves
- ❖ Before mentioning the fourth point, he took an oath and said that those whose evils Allaah Ta`ala had concealed in this world, in the Aakhirah He will conceal them as well.

(May Allaah Ta`ala make us amongst them)

16. ***Once Hadhrat Aishah (radhiAllaahu anha) enquired from Nabi (sallAllaahu alaihi wasallam) regarding the following Aayat,***

"Those who are able to give, give, and their hearts are fearful that they will be returning to their Rabb."

She asked whether this Aayat referred to those who sin and whilst they are sinning their hearts are fearful of Allaah Ta`ala. Nabi (sallAllaahu alaihi wasallam) replied in the negative and said that it referred to those who carry out acts of Ibaadat and after they have made their Ibaadat, they are anxious about whether it will be accepted.

17. ***Yahyah Bin Ma`aaz (radhiAllaahu anhu) said, "Wisdom descends from the heavens onto the heart. It does not permeate that heart which has four qualities,***

- The heart which is inclined towards the world
- The heart that worries about yesterday
- Jealousy of fellowmen
- Love for fame."

18. ***Hadhrat Ma`aaz (radhiallahu anhu) said, "One will not be granted pardon and be saved in the Aakhirah without having answered to four things:***

- How the body was used (especially one's youth)
- How one's life was spent
- How much was one's knowledge practised

- How wealth was earned and where it was spent."

19. ***Allaah honours the one who repents with four things viz.***

- Allaah purifies him for sins in such a manner that it is as if he had never committed any sin.
- Allaah begins to love him.
- Allaah protects him from shaytaan.
- Allaah makes him fearless and content before he leaves the world.

20. ***Hadhrat Abdullah Bin Mas`ood (radhiallahu anhu) said that the Qur`aan Majeed is Shaafi`, Mushaffi`, Maahil and Musaddiq.***

- ***Shaafi` --*** An Interceder
- ***Mushaffi` --*** One whose intercession is accepted
- ***Maahil --*** An arguer
- ***Musaddiq –*** Testifier and verifier.

The Qur`aan Majeed will intercede and testify in favour of the one who recites and practises upon it, and its intercession will be accepted. It will argue and fight with the one who does not recite or practise upon it.

That servant will be successful in whose favour the Qur`aan Majeed intercedes and testifies, and he will enter Jannat. As for the person against whom the Qur`aan Majeed argues, he will be disgraced and will enter into Jahannum.

Hadhrat Qataadah (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that the person who has acquired

four things has indeed acquired the bounties of the world and Aakhirah:

- ❖ A tongue constant in Thikr
- ❖ A heart which makes Shukr
- ❖ A body which makes Sabr
- ❖ A pious and obedient wife.

Hadhrat Abdullaah bin Mubaarak (A.R) mentioned:

- ❖ The right of salaah is fulfilled by performing the twelve rakaahs of Sunnah Mu'akkadah daily.
- ❖ The right of fasting is fulfilled by fasting three days every month.
- ❖ The right of Tilaawah (recitation of the Qur'aan) is fulfilled by reciting a hundred verses daily.
- ❖ The right of Sadaqah (charity) is fulfilled by donating a single dirham every Friday (once a week)

The following four factors indicate that a heart is illuminated:

- ❖ An empty belly coupled with fear of Allaah.
- ❖ Remaining in the company of the righteous.
- ❖ Remembering past sins.
- ❖ Having the shortest hopes.

15. **Hadhrat Haatim Asamm (A.R) said that four claims are false without four qualifications:**

- ❖ The claim of loving Allaah is false, if it is not accompanied by abstaining from all acts that He has declared to be haraam.
- ❖ The claim of loving Rasulullaah (sallAllaahu-alayhi-wa-sallam) is false if it is not accompanied by holding poor people in high esteem.
- ❖ The claim of loving Jannah is false, if it is not accompanied by spending in Sadaqah.
- ❖ The claim of fearing Jahannam is false, if it is not accompanied by abstinence from sin

Hadhrat Haatim bin Asamm (A.R) said that a person will

attain Jannah if he diverts the following four factors to four occasions:

- ❖ Sleep to the grave.
- ❖ Pride to the scale (of acts).
- ❖ Calmness to the bridge of Siraat (across Jahannam).
- ❖ Desires to Jannah

Hadhrat Haatim Asamm (A.R) said that only four people appreciate four things:

- ❖ Only an old man appreciates youth.
- ❖ Only those suffering some adversity will appreciate good fortune.
- ❖ Only a sick person will appreciate good health.
- ❖ Only a dead person will appreciate life.

The poet, Abu Nawaas, says:

"As I ponder over my sins, their number is vast
But the mercy of my Rabb is even vaster.
My hope in my acts is nought
But I am very hopeful of the mercy of my Rabb.
For He is my Protecting Friend, Who has created me
And I am His slave, humble, and confessing.
So if He forgives, it will be through His mercy
But if matters are otherwise, what can I do?"

[Translated from an Arabic poem]

Hadhrat Abdullaah bin Mubaarak (A.R) said, "An intelligent person amassed a large number of Ahadeeth, whereafter he selected 40,000. From these, he further selected 4000. Thereafter, his selection was narrowed down to 400, then 40, till he finally selected the following four phrases:

- ❖ Never trust the word of a woman
- ❖ Never learn what is useless
- ❖ Never be deceived by wealth
- ❖ Never burden your belly with what it cannot bear

Hadhrat Haamid Lafaaf (A.R) mentioned, "We have searched for four things in four places, only to find them elsewhere:

- ❖ We searched for prosperity in wealth, only to find it in contentment.
- ❖ We searched for peace in riches, only to find it in possessing less riches.
- ❖ We searched for pleasures in bounties, only to find it in good health.
- ❖ We searched for sustenance on earth, only to find it comes from the heavens

Commenting on the Qur'aanic verse, which describes Hadhrat Yahya (A.S) as, **"a leader, chaste and a Nabi from the righteous"**, **Hadhrat Muhammed bin Ahmed (A.R) said**, "Despite being Allaah's slave, Hadhrat Yahyaa (A.S) was called **A leader"** because he had control over the following four:

- ❖ His carnal passions.
- ❖ Iblees.
- ❖ His tongue.
- ❖ His anger

Hadhrat Sa'd bin Bilaal (A.R) has stated that Allaah bestows four favours on a person even though he sins:

- ❖ Allaah does not terminate his sustenance.
- ❖ Allaah does not deprive him of his health.
- ❖ Allaah does not expose his sin.
- ❖ Allaah does not punish him immediately

Hadhrat Zun Noon Misri (A.R) was once asked how to recognize Allaah's chosen and special servants. He replied by saying that there were four traits by which they could be recognized. These are:

- ❖ He forsakes ease and comfort

- He spends from the little that is in his possession
- He is content with his lowly status
- Praise and insult are the same to him

A pious person said, "There is no goodness in four (types of) people:

- ***The one who hardly ever recites Durood and Salaam***
- ***The one who does not reply to the Athaan***
- ***One who does not assist another in the executing a good action (even though he does not request assistance).***
- ***The one who does not make dua for himself and all the Believers after the Salaats."***

If anyone conveys the Salaam of another, then the recipient (of the salaam) should reply in one of the following ways:

- ***A`laika Wa Alaihi Salaam --- If the sender and the conveyer are both male***
- ***A`laiki Wa Alaiha Salaam --- If the sender and conveyer are both female***
- ***A`laika Wa Alaiha Salaam --- If the sender is female and the conveyer is male***

- ***A`laiki Wa Alaihi Salaam --- If the sender is male and the conveyer is female***

[Note: In the above, the 'conveyer' refers to the 'messenger' of the Salaam]

Some pious persons have mentioned, "That person who has acquired knowledge for four reasons will enter Jahannum: (May Allaah Ta`ala save us!)

- ***In order to gloat with his own knowledge and to argue with and defeat the Ulama,***
- ***To become popular so that the masses follow him,***

- ***In order to argue with the ignorant masses,***
- ***To accumulate wealth, riches and power."***

Someone asked a Buzrug what is the basis of practice. He replied, "Four things:

- I have full faith that my portion of sustenance will not reach anyone else, nor will the sustenance of anyone else reach me. (Hence, I have trust in Allaah Ta`ala)
- I am aware that there are some Faraaidh which are binding upon me, and which no one else can do for me. (Therefore I am occupied with them).
- I have knowledge that my Rabb is watching me (Hence, I feel ashamed at carrying out any sin or evil act).
- I am aware that the time of my death is stipulated and that I am running towards it. (Therefore I am preparing for it)."

A Buzrug once mentioned, "Four things are extremely important for every intelligent person, so that his effort and endeavours are not in vain:

- Ilm (Knowledge) – Practice without knowledge is not possible. It is for this reason that some buzrugs have stated that the actions executed without knowledge go astray.
- Trust – Without it the heart gains no contentment and one senses no satisfaction in Ibaadat.
- Patience – One needs to be able to bear and tolerate the difficulties in practising the Injunctions of Allaah Ta`ala and abstaining from His prohibitions. Patience (Sabr) also means not to complain in the event of any difficulty and calamity."

A Buzrug once said, "The example of those who practise Istiqaamat (steadfastness in Deen) is like a mountain. There are four specialities of a mountain:

- It does not melt in the heat,

- It does not freeze in cold
- It does not shake in the wind
- It dos not flow away with water.

Similarly, the person who is steadfast also has four traits:

- He does not unnecessarily favour anyone who does a favour for him,
- He does not initiate any unjustified action against an enemy
- Base desires do not waver and prevent him from obedience to Allaah Ta`ala
- The worldly possessions and things do not divert his attention towards them and away from Allaah Ta`ala."

Someone said, "The existence of the world and Deen is dependent on four types of people: Ulama, rulers, Mujaahideen and traders."

A Zaahid explained this as follows,

- Ulama – **They are the heirs of the Ambiyaa (alaihimus salaam). They call the people towards Aakhirah.**

- Rulers – **They are the shepherds of the people. The people earn a living through them.**

- Mujaahideen – **They are the army of Allaah Ta`ala, that wages war with the enemies of Allaah Ta`ala and they safeguard the general masses.**

- Traders – **They are the trustworthy ones of Allaah Ta`ala through whom the people benefit.**

  Thereafter he said, "The general masses follow the Ulama and the rulers. If rot sets into the Ulama and rulers then general masses will not be saved from this rot.When pride, rebellion,

greed, avarice, name and fame enter the soldiers and Mujaahideen, then they will never be victorious over the enemy.
When the traders become treacherous, distrustful and unfaithful then the people will not be benefited by Allaah Ta`ala's peace and comfort."

A Buzrug said, "The workers of the world are of four types:

- ❖ Those who understand that sustenance is acquired through the order of Allaah Ta`ala, but not with means and effort. These are Mushriks (their ideology is like that of the Mushrikeen)
- ❖ Those people who have Yaqeen that sustenance is acquired only from the order of Allaah Ta`ala but they doubt whether Allaah Ta`ala will grant them sustenance or not. These are Munaafiq (their actions are like those of the Munafiqeen)
- ❖ Those who accept Allaah Ta`ala as the Raaziq and they are not in suspense and doubt, but they do not fulfil the rights of their wealth. In fact they disobey Him. They are Faasiq.
- ❖ Those who accept Allaah Ta`ala as Raaziq; they are not in doubt and they fulfil the rights of their wealth. These are the true believers."

A wise Mu'mineen has mentioned the following are signs of Imaan:

- ❖ Taqwa.
- ❖ Modesty.
- ❖ Gratitude.
- ❖ Patience

Some wise men have extracted the following four pieces of

advice from the four divine scriptures:

- From the Torah: The person who is content with the bounties Allaah has conferred on him, shall attain peace in this world as well as in the Aakhirat (Hereafter).
- From the Injeel: The person who overrides his passions will abide in honour in both worlds.
- From the Zaboor: The person who remains independent of others will attain salvation in both worlds.
- From the Qur'aan: The person who guards his tongue will be safe in both worlds

When a wise man was once asked, "How are you?" he replied:

- I am at peace with Allaah,
- opposed to my Nafs,
- a well-wisher to mankind, and
- accompanied by the bare necessities of this world

Wise men have stated that although four factors are extremely good, another four are even better:

- While modesty is excellent for men, it is even better for women.
- Although justice is good from everyone, it is even better when it comes from rulers.
- While the Taubah (repentance) of an old man is impressive, the Taubah of a youngster is much better.
- Whereas the generosity of a rich man is remarkable, the generosity of a poor man is even better.

3. **Wise men have also mentioned that, while four things are evil, there are four that are even worse.**

- Whereas the sin of a youngster is bad, the sin of an old man is much worse.
- While it is evil for an ignoramus to be preoccupied with this world, it is much worse for an Aalim (religious scholar) to do the same.

- ❖ While it is evil for the common man to be negligent of Allaah's obedience, it is much worse for the Aalim and religious student to be such.
- ❖ Pride amongst the rich is extremely grave, but much worse is pride amongst the poor

A wise man has said that a human has to face four types of attacks:

- ❖ The attack of the angels of death upon his soul.
- ❖ The attack of his heirs upon his wealth.
- ❖ The attack of worms and insects upon his body.
- ❖ The attack of complainants upon his acts on the Day of Qiyaamah

It has been said:

- ❖ Whoever is preoccupied with (fulfilling) his passions will certainly use women in a haraam manner.
- ❖ Whoever is preoccupied with earning wealth will certainly earn haraam wealth as well.
- ❖ Whoever is preoccupied with serving people will certainly have to foster a relationship with them.
- ❖ Whoever is preoccupied with Ibaadat will have to acquire the necessary knowledge

It has been said: There are four signs of ostentation

- ❖ Being negligent of good actions when in seclusion.
- ❖ Performing good actions with eagerness when in the public's eye.
- ❖ Excelling in the performance of those actions that attract praise.
- ❖ Reducing the performance of those actions that people frown at. [From the lips of Hadhrat Ali (R. A)]

It has been said: There are four conditions of acceptance of actions:

- Knowledge. (Only that action performed with proper knowledge thereof will be accepted).
- Intention. (Rasulullaah (sallAllaahu-alaihi-wasallam) said that the basis of all actions are their intentions).
- Patience. (Actions should be performed calmly and all adversities encountered while performing a action should be borne patiently).
- Sincerity.

Certain wise men have mentioned that acceptance of Tauba can be recognized by four signs. These are:

- A person guards his tongue from futile talk, lying and backbiting.
- He harbours no jealousy or enmity for anyone.
- He forsakes evil company.
- He prepares for death, is always remorseful, always repenting and always obedient to Allaah's orders.

A wise man was once asked, "Are there any signs whereby it can be recognized that a person's Tauba is accepted?" He replied that there were the following four signs:

- He disassociates from the company of evil people and joins the company of good people, having true reverence for them in his heart.
- He disassociates from all sins and turns to good actions only.
- He removes the love of the world from his heart and is constantly worried about the Hereafter.
- He remains unworried about his sustenance, which Allaah has assumed responsibility for, and engages in Allaah's obedience.

People owe the following four responsibilities to such a person:

- They should love him because Allaah loves him.
- They should pray that Allaah keeps him constant on Taubah.
- They should not taunt him about his previous sins.
- They should remain in his company, talk about him and assist him in every way.

THE FOUR TYPES OF ASCETICISM.

- Totally relying on Allaah in matters concerning the world and the Hereafter.
- Praise and scorn are akin to him (i.e. he is not pleased with praise for him, nor affected by the scorn of others).
- Having perfect sincerity in all actions
- Ignoring an oppressor; not getting angry at servants and slaves and being forbearing and patient

The heart is illuminated through four things:

- Keeping the stomach empty (i.e. one should not fill one's stomach to the brim even with *halaal* sustenance, let alone *haraam*).
- The company of pious people.
- To occasionally remember the sins perpetrated in the past.
- To eliminate or decrease worldly aspirations, whims and fancies.

Increasing one's worldly aspirations, one is tested with four things:

- One becomes lax and lazy in executing virtuous actions.
- Worldly worries and griefs are increased.
- A greed and desire for more worldly wealth and possessions increases.
- The heart hardens.

Four things harden the heart:

- To fill the stomach (when filling the stomach with *halaal* food results in hardening the heart, what can be said about *haraam* food?).
- Companionship of evil persons.
- To forget old sins.
- Increase in worldly aspirations

An intelligent person once said that the person who acquires the following four qualities will be deprived of all goodness:

- He who oppresses and takes advantage of those subservient to him.
- Disobedience to one's parents.
- To look down upon the poor.
- To find fault and slur the Miskeen.

The statement of some wise person:
"The life of the heart is based on four things: knowledge, pleasure, contentment and striving."

Knowledge – ***The acquisition of those things which please him.***
Pleasure – ***A person can easily reach this stage if he acquires the quality of being pleased with the Decree of Allaah Ta`ala.***
Contentment – ***Contentment is the result of pleasure. After attaining pleasure one reaches the state of contentment.***
Striving – ***After contentment, striving (to hold the world in disgust and contempt) is a quality which is necessarily acquired.*** Striving has three stages:
First stage: ***Recognition of the world and abandoning it***
Second stage: ***Service to The Creator and earning His respect***
Third stage: ***Desire for the Aakhirah, and then to pursue it.***

A wise person once said, *"We have sought for four things in four places but have not found them there. In fact, we found them to be elsewhere:*

- *Independence* -- We sought it in wealth, but it was found in contentment. (Many people still linger under the misconception that independence is in wealth).
- *Comfort and ease* – We sought for it in abundance of wealth, but found it in the deficiency of wealth. (The general masses amass great wealth in the hope of attaining comfort).
- *Honour and dignity* – We sought for it in the creation, but found it in Taqwa. (How misled are our fame-loving brothers!)
- *Blessings* – We sought for it in food and drink but found it in forgiving and pardoning, and in Islaam. (What bigger blessing is there than Islaam?)"

A Buzrug once said, "Wisdom is increased by four things.

- When the body is free of worldly work,
- When the stomach is cleared of worldly food,
- When the hand is freed from worldly burdens,
- Concern and contemplation over the finality of this world and one's actions. One knows not how death will come and whether one's actions are accepted or not."

Four types of people are cleansed of sins:

- The ill after recovery,
- The Mushrik after bringing Imaan,
- The one who performs Jumuah Salaat with Imaan and conviction,
- The one who performs Hajj with Halaal wealth.

Someone once observed that an ignorant person is recognised by four signs:

- He becomes angry for no apparent reason
- He follows his naffs

- He spends money needlessly
- He cannot differentiate between a friend and an enemy.

Similarly, there are four signs of an intelligent person:

- He is tolerant of the ignorance of the ignorant
- He keeps the evil of the naffs in check
- He spends money appropriately
- He recognises a friend and enemy.

Man has four very powerful enemies. To safeguard oneself from them requires a great deal of effort.

- The world. The world attractions of this are very misleading and deceptive. Allaah Ta`ala says:

  "And this world is not except goods of deception. The life of this world should never mislead you…"

- Naffs. This is the most misleading of all the enemies. The statement of Hadhrat Yusuf (alaihi salaam) is stated in the Qur`aan Majeed:

  "And I do not pardon my naffs. Indeed the naffs orders with evil."

- Shaitaan. (His life's mission is to be constantly the enemy of man. Just now you read the tale of Barseesa).

- Evil people –Evil companions are even more dangerous than shaitaan. At least shaitaan runs away when you recite Laa Howla… but evil company remains with you all the time.

Some Buzrugs have mentioned, "There are four destinations: the world, the grave, Resurrection and Jannat or Jahannum."

- The world. The example of our life in this world is like that of a traveller who leaves his baggage on some means of transport and alights to partake of a meal. He neither eats in peace nor does he let go of conveyance. He does not offload the goods since his departure is imminent.
- The grave. This is equal to a traveller who has stopped over for a short time for part of the night. He off loads only the necessary goods so that he may be a little at ease.
- Resurrection. It is similar to a Haaji who has reached his final destination of Macca. Here he is inconvenienced by the large crowd and hordes of people.
- Jannat or Jahannum. This is the desired and final abode of man. Just as a Haaji returns to his own home after Hajj, so too does man return to his final abode after the Plains of Resurrection.

It is the statement of some Buzrug, "Upon awakening in the morning, make the intention of four things:

- To fulfil the Faraaidh of Allaah Ta`ala.
- To abstain from the prohibitions
- To be just in all matters between yourself and Allaah Ta`ala
- To rectify the matters between yourself and your enemies

If anyone makes these intentions a habit, then there is hope that he will be counted amongst the successful ones."

Someone once asked a Buzrug, "How should one awaken from the bed in the morning?"
He replied, "First ask the method of sleeping!"
He then said, "It is not appropriate that a person goes to sleep without having contemplated over four things:

- 'Is there anyone who has a right over me?' – If there is, then either fulfil it or seek forgiveness.

- ‘Is there any Faraaidh of Allah Ta`ala which is still left for me to fulfil?’ – If there is, then fulfil it immediately.
- Prior to sleeping repent for every sin.
- Complete a will and leave it at your side. (One knows not whether this is the final sleep or not).”

Some Buzrugs have mentioned, “Four things are hidden in four, and found in four places:

- The Pleasure of Allaah Ta`ala. This is hidden in the obedience of Allaah Ta`ala and is found in generous people.
- The displeasure of Allaah Ta`ala. This is hidden in sin and found amongst the misers
- Abundance of sustenance. This is hidden in virtues and good actions and is found in the homes of the performers of Salaat
- Constrained conditions. This is hidden in disobedience and is found amongst the non-performers of Salaat.”

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THE CHAPTER OF FIVES.

Rasulullaah (sallAllaahu-alayhi-wa-sallam) said that when five types of people are degraded, five ill effects occur:

- One who degrades the Ulema will be deprived of Deen.
- One who degrades the rich will be deprived of worldly gain.
- One who degrades his neighbours will be deprived of their good.
- One who degrades the strong will be deprived of friendship.
- One who degrades his wife will be deprived of a pleasant life.

2. **The Nabi (sallAllaahu-alayhi-wa-sallam) said that a time will dawn upon his ummah, when they will love five things and forget five:**

- They will love this world and forget the Aakhirat (Hereafter).
- They will love their homes and forget their graves.

- ❖ They will love wealth and forget the reckoning.
- ❖ They will love their families and forget the rights they owe to them.
- ❖ They will love themselves and forget Allaah.

Nabi (sallAllaahu-alayhi-wa-sallam) then said, AThese people have nothing to do with me, and I have nothing to do with them.”

3. **Rasulullaah (sallAllaahu-alayhi-wa-sallam) also said that whenever Allaah grants five things to a person, He also grants him another five with these:**

- ❖ When Allaah grants a person the ability to show gratitude, He also grants him an increase (in the bounty he is grateful for).
- ❖ When Allaah grants a person the ability to make du’aa, He also grants him acceptance of the du’aa.
- ❖ When Allaah grants a person the ability to seek forgiveness, He also grants him the forgiveness.
- ❖ When Allaah grants a person the ability to make Taubah, He also grants him acceptance of the Taubah.
- ❖ When Allaah grants a person the ability to spend in Sadaqah, He also grants him the acceptance of his Sadaqah

Ulema are unanimous about the fact that Allaah has graced Rasulullaah (sallAllaahu-alayhi-wa-sallam) with the following five exclusive favours:

- ❖ He is addressed as **AO Nabi!” AO Rasool!”** etc in the Qur'aan, while the other Ambiya (A.S), like Hadhrat Aadam (A.S), Hadhrat Nooh (A.S), Hadhrat Ibraheem (A.S), etc, are called by their names.
- ❖ Whenever Rasulullaah (sallAllaahu-alayhi-wa-sallam) called something, the very same thing would reply to him.
- ❖ He would be granted things without asking for them.
- ❖ Allaah declared pardon for Rasulullaah (sallAllaahu-alayhi-wa-sallam) before even mentioning the error. Allaah says, **AAllaah has forgiven you. Why did you exempt themY“** [Surah Taubah, verse 43]
- ❖ Allaah never returned any of his offerings or charitable acts

Rasulullaah (sallAllaahu-alayhi-wa-sallam) said that five things should be appreciated before five:

- Appreciate youth before old age.
- Appreciate good health before illness.
- Appreciate wealth before poverty.
- Appreciate life before death.
- Appreciate leisure time before occupation

Rasulullaah (sallAllaahu-alayhi-wa-sallam) said:

- Whispering strengthens a secret.
- Sadaqah strengthens wealth.
- Sincerity strengthens acts.
- Truthfulness strengthens words.
- Consultation strengthens opinions.

18. **The Nabi (sallAllaahu-alayhi-wa-sallam) said that five obstacles have to be passed in the effort to acquire wealth:**

- Fatigue.
- Negligence of Allaah's Dhikr while trying to protect the wealth.
- Fear of thieves and robbers.
- Bearing the burden of being labelled a miser.
- Staying away from the company of the pious.

On the other hand, there are five bounties to be acquired by remaining aloof from wealth:

- Peace of mind.
- Engagement in Allaah's Dhikr instead of having to protect the wealth.
- Safety for thieves and robbers.
- Acquiring the title of an honourable person.
- Freedom to remain in the company of the pious

Rasulullaah (sallAllaahu-alayhi-wa-sallam) said that a time

will dawn when his ummah will love five things and forget five things:

- ❖ When they will love this world, they will forget the Aakhirat (Hereafter).
- ❖ They will love life and forget death.
- ❖ They will love palaces and forget their graves.
- ❖ They will love wealth and forget reckoning.
- ❖ They will love the creation and forget the Creator

5 WORDS OF WISDOM.

Rasulullaah (sallAllaahu-alaihi-wasallam) advised Hadhrat Abu Huraira (R.A) thus:

- ❖ Adopt abstinence and you will be considered as one who worships the most.
- ❖ Be content and you will be regarded as the most grateful.
- ❖ Like for others what you like for yourself and you will be a perfect Mu'min.
- ❖ Treat your neighbours well and you will be a perfect Muslim.
- ❖ Laugh less because excessive laughter kills the heart.

Rasulullaah (sallAllaahu-alaihi-wasallam) told Hadhrat Abu Huraira (R.A), "Oh Abu Hurairah!

- ❖ Adopt piety, you will be recorded as those who worship Allaah abundantly.
- ❖ Be content, and you will be deemed as a grateful person.
- ❖ You will be a Mu'min if you like for others what you like for yourself.
- ❖ You will be a Muslim if you behave well towards your neighbours.
- ❖ Laugh less because excessive laughter kills the heart."

Hadhrat Anas Bin Maalik (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that in Jannat there will be such beautiful and splendid palaces whose outer beauty can

be viewed from the inside and the inside beauty can be viewed from the outside. Someone asked, "Who will reside there?"
Nabi (sallAllaahu alaihi wasallam) enumerated the following types of person who will be in such palaces:

- Those who feed others (for the pleasure of Allaah Ta`ala)
- Those who speak pure and good speech
- Those who constantly fast
- Those who spread Salaam (always greet others)
- Those who perform Salaat when others are asleep (i.e. Tahajjud)

The Sahaabah (radhiAllaahu anhum) asked: "O Rasulullaah (sallAllaahu alaihi wasallam), it is difficult for a person to practise on all of these things. How then will this stage be attained?"

Nabi (sallAllaahu alaihi wasallam) replied:

- "He who spends on his family has fed others.
- He who recites 'Subhaanallaahi Walhamdulillaahi Wa Laa Ilaaha Illallaahu Wallaahu Akbar' will be counted as having spoken good and pure speech.
- He who fasts in Ramadhaan is as though he has fasted always.
- He who makes Salaam to his fellow Muslim brother is one who spreads Salaam.
- He who performs his Esha and Fajr Salaat with Jamaat is as though he has spent the entire night in Ibaadat."

Rasulullah (sallallahu alaihi wasallam) said that the Salaat of five types of people is not accepted.
- That wife whose husband is displeased with her,
- That slave who ran away, thereby displeasing his master,
- Those believers who have severed ties with other believers for more than three days,
- The habitual alcoholic and

- That Imaam whose followers are displeased with his Imaamat. [Faqeeh (rahmatullahi alaih)]

The sayings of Nabi (sallallahu alaihi wasallam)

- Nabi (sallallahu alaihi wasallam) said that the greatest thing of intelligence after Imaan is to love people and to be polite and courteous.
- Those who make Mashwera (consult with each other) are never unproductive or useless and those who do not make Mashwera are never successful.
- When Allaah Ta`ala desires to destroy someone, then he leaves that person to continue with his self-opinionated attitude.
- Those who do good work in this work would also be in good condition in the Aakhirah and those who do evil are counted amongst the evil. [Hadhrat Sa`eed Bin Musayyib (radhiallahu anhu)]
- Allaah Ta`ala is Compassionate and He loves His slaves to be likewise. There are great benefits that are in store for the compassionate ones and the stern natured will be deprived of it. Allaah confers Mercy on that household whose inhabitants are compassionate.

  There is no better character than to be soft-natured and no worse trait than to be hard and stern. If soft-nature and hard-nature were to be given a form, then there would be nothing more beautiful than soft-nature and nothing more ugly than a hard-nature. [Hadhrat Aishah (radhiallahu anha)]

Nabi (sallallahu alaihi wasallam) said that five things are natural traits in man:

- Clipping one's nails
- Trimming the moustache
- Removing hair below the navel
- Removing hair from the armpits
- To use the Miswaak.

Nabi (sallallahu alaihi wasallam) was in the habit of using the Miswaak so regularly that there was sometimes a fear of injuring his gums.

Hadhrat Aadam (alaihi salaam) advised his son, Hadhrat Sheeth (alaihi salaam) about five things and he also told him to relay this advice to his offspring:

- Never be satisfied and content with this world and the life. Allaah Ta`ala disliked that I be contented with Jannat, which resulted in my being expelled therefrom.
- Never act upon the desires of women. I ate from the forbidden tree in Jannat upon following the desires of my wife, and this resulted in my disgrace and shame.
- Prior to executing any task, think carefully upon its outcome. Had I done that then I would not have been disgraced in Jannat.
- Abstain from that act which creates a doubt and fear in the heart. At the time of eating the (forbidden) fruit in Jannat, I experienced fear in my heart, but I ignored it.

Prior to executing any task, first consult with the intelligent ones. Had I consulted (made mashwera) with the angels, then I would not have been ashamed.

Allaah says, "As for those who say, 'Our Rabb is Allaah!' then they are steadfast, We shall send angels to them saying, 'Do not fear and do not grieve. Accept the glad tidings of the Jannah that you have been promised." [Surah Mu'min]

These glad tidings are of five types, viz.

- For the average Mu'min, it will mean that they will not fear suffering eternal punishment. Although they may have to

suffer for a while, they will be removed and the Ambiyaa (A.S) will intercede on their behalf.

- ❖ For the sincere ones, it will mean that they will not have to fear that their actions will be rejected. They will not have to grieve over the loss of rewards, for these will be granted double-fold to them.
- ❖ For those who repented, it will mean that they do not have to fear for their sins. These will be forgiven and they will not have to fear whether their sins will be forgiven after Taubah.
- ❖ For the asceticism, it will mean that they will not have to fear accountability and will receive the glad tidings of entering Jannah without reckoning.
- ❖ For the religious scholars who propagated good and practiced on their knowledge, it will mean that they will not have to fear the torment and terror of Qiyamah. They will not have to grieve over the loss of rewards. They and their followers will be given the tidings of entering Jannah.

Hadhrat Abu Bakr (R.A) mentioned that there are five lights for five types of darkness:

- ❖ Taqwa is the light for the darkness of loving this world.
- ❖ Taubah is the light for the darkness of sins.
- ❖ ALaa Ilaaha IllAllaah Muhammedur Rasulullaah" is the light for the darkness of the grave.
- ❖ Good acts are the light for the darkness of the Aakhirat (Hereafter).
- ❖ Conviction (Yaqeen) is the light for the darkness of the bridge of Siraat.

5. **Hadhrat Umar (R.A) reports that Rasulullaah (sallAllaahu-alayhi-wa-sallam) said, AIf it was not for the fear of claiming knowledge of the unseen, I would have testified that (the following) five people will surely enter Jannah:**

- ❖ A poor man who has a family.
- ❖ A woman whose husband is happy with her.
- ❖ A woman who gives her dowry as Sadaqah to her husband (i.e. she waives the dowry).
- ❖ The person whose parents are pleased with him.

- ❖ The person who repents for his sins.

Hadhrat Umar (R.A) said:

- ❖ I have seen all types of friends, but have never found a friend better than the guarding of the tongue.
- ❖ I have seen all types of clothes, but have never found any clothing better than Taqwa.
- ❖ I have seen all types of riches, but have never found any riches better than contentment.
- ❖ I have seen all types of good acts, but have never found a deed better than wishing others well
- ❖ I have seen all types of delicacies, but have never found a delicacy tastier than patience

Hadhrat Abu Sa`eed Khudri (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that he gives guarantee of Jannat to five persons:

- ❖ The wife who is obedient and dutiful to her husband
- ❖ One who is obedient to his parents
- ❖ One who dies on route to Makkah
- ❖ One who has exemplary character
- ❖ That person who gives Athaan in the Musjid for the Pleasure of Allaah Ta`ala.

Hadhrat Abu Hurairah (radhiAllaahu anhu) said, "That person in whom five qualities are found will not be deprived of another five things.

- ❖ That person in whom is found the Taufeeq for **Shukr**, he will definitely not be deprived of increase in blessings. "If you make Shukr, I will most certainly increase for you."
- ❖ That person in whom is found the quality of **patience**, he will certainly not be deprived of Thawaab (reward). "Their reward will be without account."
- ❖ That person who has the Taufeeq of making **Tawbah**, will most certainly not be deprived of acceptance. "And it is He Who accepts the Tawbah of His servants."

- That person who is blessed with the Taufeeq of **Astaghfaar** (repentance) will certainly not be deprived of forgiveness. “Repent to your Rabb. Indeed He is the most forgiving.”
- That person who is blessed with the Taufeeq of **making dua**, will most certainly not be deprived of having them answered. “Make dua unto Me, I will answer you.”

Someone added a sixth thing:

- That person who has the Taufeeq of spending generously, he will certainly not be deprived of its reward. “And whatever you spend of anything, you will be rewarded for it.”

Hadhrat Abu Hurairah (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that:

- That Muslim who removes some difficulty from a fellow Muslim brother in this world, Allaah Ta`ala will remove difficulty from him on the Day of Qiyaamah. (Do we still practise this nowadays?)

- That person who releases someone from the constrained conditions in this world, Allaah Ta`ala will make easy for him his condition in this world and in the Aakhirah. (Then, there will be no question of worries.)

- That person who assists his Muslim brother, Allaah Ta`ala will assist him. (What an easy prescription to solicit the aid of Allaah Ta`ala).

- That person who treads a path towards inculcating and acquiring Deeni knowledge, Allaah Ta`ala will make the road to Jannat easy for him. (If only we can appreciate this fully.)

- Those who gather in the Musjid to recite or listen to the Qur`aan Majeed, Allaah Ta`ala descends mercy and

tranquillity upon them. (The angels surround them, and Allaah Ta`ala mentions them in the gathering of angels).

Hadhrat Ibn Umar (radhiallahu anhu) reports that Hadhrat Abu Bakr (radhiallahu anhu), Hadhrat Umar (radhiallahu anhu), Hadhrat Uthmaan (radhiallahu anhu), Hadhrat Ali (radhiallahu anhu), Hadhrat Abdur Rahmaan (radhiallahu anhu), Hadhrat Ibn Mas`ood (radhiallahu anhu), Hadhrat Huzaifah (radhiallahu anhu), Hadhrat Abu Sa`eed Khudri (radhiallahu anhu), Hadhrat Ma`aaz (radhiallahu anhu) and himself (the ten of them) were sitting in Musjid-e-Nabawi when an Ansari youth entered and asked Nabi (sallallahu alaihi wasallam), "Who is the best Muslim?" Nabi (sallallahu alaihi wasallam) replied, "The one with the best character."
He then asked, "Who is the most intelligent?"
Nabi (sallallahu alaihi wasallam) replied, "The one who remembers death the most."
When the youth heard this he remained silent. Nabi (sallallahu alaihi wasallam) then turned towards us and said, "Five things are extremely dangerous. May Allaah Ta`ala save all of you from them. There is great destruction and ruin for the one who becomes embroiled in them.

- When people become accustomed to and indulge in immodesty openly and unashamedly, then such new plagues and illnesses will befall them that they will not even know.
- When people start weighing and measuring less (in business), then different types of calamities, grieves and oppressive rulers will be placed over them.
- When people leave out the paying of Zakaat, then rain will be withheld from them.
- Those who break the pledge of Allaah Ta`ala and His Rasool (sallallahu alaihi wasallam), their enemies will be granted victory over them.
- That nation whose Ulama and leaders abandon giving discourses on Qur`aan Majeed, enjoining good and forbidding evil, fear and terror will be created in them."

He (sallallahu alaihi wasallam) also said, "If you cannot assist people with wealth, then at least you should deal with them in a pleasant manner and with good character. This is also assisting them."

Hadhrat Uthmaan (R.A) says that there are five signs of a pious person:

- ❖ He chooses the company of people who rectify his religious affairs and with whom he gains control over his tongue and private parts.
- ❖ When he acquires any coveted thing of the world, he regards it as a tragedy.
- ❖ He appreciates every little thing he receives.
- ❖ For fear of mixing haraam food in his belly, he does not even consume what is halaal.
- ❖ He views everyone in the world as being successful, while considering himself to be destroyed.

Hadhrat Ali (radhiAllaahu anhu) stated, "O People, learn five things from me - Two, two and one:

- ❖ Be warned! None of you should fear, except his sins.
- ❖ Have no hope, except in your Rabb.
- ❖ The ignorant should not be ashamed to seek knowledge.
- ❖ If you are asked about something from someone of that which you do not know, then do not be ashamed to say, 'I do not know.'
- ❖ Understand this well! The position of patience in all matters is like that of the head in the body. If the head is removed from the body, then it renders the body useless. Similarly, if actions are devoid of patience, they are rendered useless."

7. **Hadhrat Ali (R.A) has mentioned that every person would have been pious if it was not for five factors:**

- ❖ Being content with ignorance.
- ❖ Greed for the world.
- ❖ Stinginess with wealth.

- Ostentation in acts.
- Being proud of one’s opinion

Hadhrat Abdullaah bin Amr bin Al’Aas (R.A) says that the person with the following five attributes shall be fortunate in both worlds:

- He often repeats the recitation of ALaa Ilaaha IllAllaah”.
- When afflicted by a calamity, he recites, AInnaa Lillahi wa Innaa Ilayhi Raaji’oon Laa Hawla wa Laa Quwwata Illaa Billahil Aliyyil Azeem”.
- When he is granted any bounty, he expresses gratitude by reciting, AAl Hamdu Lillahi Rabbil Aalameen”.
- When he begins anything, he recites ABismillahir Rahmaanir Raheem”.
- When he commits any sin, he recites, AAs Taghfirulla Hal Azeema wa Atooboo Ilayh”

Hadhrat Maymoon bin Mahraan (R.A) reports from Rasulullaah (sallAllaahu-alaihi-wasallam) that five things should be appreciated before five things.

- Youth before old age.
- Health before illness.
- Leisure time before becoming busy.
- Wealth before poverty.
- Life before death

***Hadhrat Anas (R.A) has mentioned that the rewards of five things will continue to be received even after death viz*.**

- The digging of a well (or another water source,untill it is depleted).
- Building of a Masjid (as long as people engage in worship
- therein)
- Writing the Qur'aan (as long as people read from it).

- ❖ An orchard (or tree, as long as people derive benefit therefrom).
- ❖ Pious children or students (the father or teacher will continue to benefit from these products of theirs)

When someone requested Hadhrat Abu Dardaa (R.A) for some useful advice, he said, "I am advising you with a few things that will guarantee a high position to whomsoever carries them out.

- ❖ Always eat halaal food.
- ❖ Beseech Allaah for the sustenance of each day.
- ❖ Always consider yourself amongst the dead.
- ❖ Hand over your honour to Allaah.
- ❖ Hasten to repent after every sin (even though the sin may seem small).

Hadhrat Hasan Basri (A.R) says that the following five words of advice are recorded in the Torah:

- ❖ Good fortune lies in being content.
- ❖ Safety lies in being separate.
- ❖ Honour lies in forsaking passions.
- ❖ The pleasure of intercourse with one's wife is only attained after many pauses.
- ❖ True patience is that, which is exercised as soon as the adversity strikes, because patience will come on it's own thereafter

Hadhrat Yahya bin Mu'aadh (A.R) used to say in his supplications:

- ❖ O my Allaah! The night is not pleasant without communion with You.
- ❖ The day is not pleasant without obeying You.
- ❖ This world is not pleasant without Your Dhikr.

- The Aakhirat (Hereafter) will not be pleasant without Your forgiveness.
- Jannah will not be pleasant without seeing You.

Hadhrat Yahya bin Mu'aadh (A.R) said:

- The person who frequently eats to his fill will increase in weight.
- The person who increases in weight will increase in passions.
- The person who increases in passions will increase in sins.
- The person who increases in sins will increase in hard-heartedness.
- The person who increases in hard-heartedness will drown in this world and the tragedies of it's beauty.

13. **Hadhrat Sufyaan Thauri (A.R) says that the poor have chosen five things, while the rich have chosen another five. The poor have chosen:**

- Peace of mind.
- Contentment of heart.
- Worship of their Rabb.
- A light reckoning.
- Lofty ranks.

The rich have chosen for themselves:

- Weariness of mind.
- Preoccupation of the heart.
- Worship of the world.
- A hard reckoning.
- The lowest of ranks.

Hadhrat Sufyaan Thauri (A.R) said that five traits accompany wealth:

- Long hopes.
- Excessive greed.
- Extreme miserliness.
- Deficiency in Taqwa.
- Forgetfulness of the Aakhirat (Hereafter).

A poet has mentioned most beautifully:

"O you who have proposed for the world!
She has a companion every day.
While she requests one husband for intercourse
Another is gratifying her somewhere else.
I am charmed, whereas tragedies
Are gradually permeating my body.
Prepare well for death because
The caller has already announced the departure."

[Translated from an Arabic poem]

Hadhrat Fudhail Bin Iyaadh (rahmatullahi alaih) said, "There are five signs of a good person:

- He has Yaqeen in his heart,
- He is pious in Deen,
- He abstains from worldly matters,
- He has modesty and shame in his eyes,
- He has fear and awe (for Allaah Ta`ala) in his body.

Similarly, there are five signs of an evil person:

- Hardness of heart,
- He has great concern for worldly matters,
- Immodesty in his eyes,
- Love for and strong association with the world,
- Long aspirations."

Faqeeh Abul Laith Samarqandi (R.A) has mentioned that jealousy is the most destructive of all sins because it causes the jealous person to be afflicted with five punishments before it can affect the person whom he is jealous of. These are:

- An unending sorrow.
- A calamity for which there is no reward.
- He will be criticized from every angle without receiving any praise.
- He will earn Allaah's wrath.
- The door of guidance will be closed for him.

Faqeeh (rahmatullahi alaih) says, "There are five rights of the wife which are binding upon the husband:

- Protecting them and serving them, he should not allow them to go out to work. The emergence of women from the sanctity of the home is the chief cause of sin, Fitnah and mischief.
- He should teach them the necessary Ilm-e-Deen. (After the father, this is also the responsibility of the husband).
- He should provide Halaal sustenance for her.
- He should not be oppressive or excessive on her, because she is a trust of Allaah Ta`ala entrusted to him.
- He should be able to withstand, tolerate and forbear her temperament and temper. (If he cannot do this, then the matter becomes complicated and could result in a divorce which destroys the serenity of the home)."

Faqeeh (rahmatullahi alaih) states: "Five special traits and qualities are mentioned in the Ahaadith regarding the poor:

- A Faqeer (poor person) receives more reward for a good action than a wealthy person (even though the deed of both are the same).
- A poor person is not able to fulfil his desire because of his poor state; hence he will be reward for every desire of his (provided he exercises patience).
- The poor will enter Jannat before the wealthy (even though they may both be equal in deeds).
- The reckoning of the poor will be easy on the Day of Qiyaamah (there is no talk of any monetary account to be given by the poor!).

1. ***On the Day of Qiyaamah, the poor will not feel ashamed of the wealthy (at that time the wealthy will wish that they had been poor in the world)***

1. ***Hadhrat Hasan Basri (rahmatullahi alaih) said that he had found five things written in the Tawraah:***

❖ Wealth is found in contentment.
❖ Peace is found in isolation.
❖ Freedom is found in abandoning of desires.
❖ Love is found in abandoning inclination.

Pleasure of a long life is found in patience and contentment in a short life

Hadhrat Hasan Basri (rahmatullahi alaih) said, "Allaah Ta`ala has forgiven mistakes, forgetfulness and all such things over which you have no control. In the state of helplessness, you have been blessed with five things:

❖ Through His mercy, you have been bestowed with the world, and then he sought it back from you as a loan. If you spend upon what is asked of you by Allaah Ta`ala, with happiness and pleasure, then you will be compensated from ten times to seven hundred times. In fact, some are countlessly compensated.
❖ The world is seized from you without your permission, but your patience for this warrants never-ending compensation for you in Aakhirah.
❖ You are promised increase in blessings if you make Shukr. "If you make Shukr, I will definitely increase for you."
❖ Regardless of how big a sin you commit, (sincere) Tawbah effaces all sins. In fact, Allaah loves the one who repents. "Indeed Allaah loves those who make Tawbah and those who are pure."
❖ You have been granted one such thing, which if granted to Hadhrat Jibraeel and Mikaeel (alaihimus salaam), they would

regard it as magnanimous – that is the announcement: 'Ask of Me, I will answer you.'"

14. ***Hadhrat Abdullaah Antaaki (A.R) said that the following five things cure the heart:***

- The company of the pious.
- Recitation of the Qur'aan.
- Keeping the stomach empty.
- Standing in (Tahajjud) salaah during the night.
- Weeping in front of Allaah before dawn

20. **Hadhrat Haatim Asamm (A.R) mentioned that haste is from Shaytaan, save for five occasions. This is so because Rasulullaah (sallAllaahu-alayhi-wa-sallam) stated is a Sunnah of Rasulullaah (sallAllaahu-alayhi-wa-sallam) on these occasions:**

- Feeding a guest.
- Bathing and shrouding a corpse.
- Getting a mature girl married.
- Settling a debt.
- Taubah after a sin

Hadhrat Muhammed bin Doori (A.R) said that Iblees became a wretch for the following five reasons:

- For not admitting to a sin.
- For not regretting it.
- For not reproaching himself for it.
- For not making a resolution to repent.
- For losing hope in Allaah's mercy.

On the other hand, Hadhrat Aadam (A.S) was a fortunate man on account of the following five reasons:

- For admitting his wrong.
- For regretting it.
- For reproaching himself about it.
- For quickly repenting.
- For never losing hope in Allaah's mercy.

22. **Hadhrat Shaqeeq Balkhi (A.R) exhorted people to practice on the following five pieces of advice:**

- Worship Allaah as much as you need Him.
- Take as much of the world as amount of time you will reside therein.
- Commit as much sin as you can bear the punishment thereof.
- Accumulate as much provisions in this world as you would require in the grave.
- Carry out as many good acts for Jannah, as would be necessary for the position you desire

Faqeeh (rahmatullahi alaih) said, "My father related to me the saying of Nabi (sallAllaahu alaihi wasallam) that daily five angels descend from the sky and make a proclamation.

- ***The first one says,*** *'He who abandons the Faraaidh of Allaah Ta`ala will be removed from the mercy of Allaah Ta`ala.'*

- ***The second says***, *'He who abandons the Sunnat of Rasulullaah (sallAllaahu alaihi wasallam) will be deprived of his*

intercession.'

- ***The third says,*** *'He who earns a haraam living will have his deeds broken up.'*

- *The fourth says to the dead, 'O inhabitants of the graveyards. Why do you envy and have shame?' The dead reply, 'We experience shame because we had wasted our lives and not made any preparations for the Aakhirah. We envy those people who are still alive and the opportunity to make Ibaadat, Tilaawat, Thikr and Durood, is still available for them.*

- ***The fifth one says,*** *'People! Allaah Ta`ala has anger and punishment. Those who fear His Anger and punishment must make some effort to save themselves from it. They should repent for their sins. O People! We are encouraging you but you are not desirous (of Jannat). We are warning you but you are not apprehensive and fearful (of Jahannum and Allaah Ta`ala's Anger). Had it not been for those who fear Allaah Ta`ala, like little innocent children, grazing animals and pious elders, then the punishment of Allaah Ta`ala would have descended ." (May Allaah Ta`ala save us!)*

Someone once came to Hadhrat Fudhail Bin Iyaadh (rahmatullahi alaih) and asked for advice. Hadhrat Fudhail (rahmatullahi alaih) replied, "I will advise you about five things. Remember them well:

- Whatever condition or situation befalls you, just think that it is all from Allaah Ta`ala. (So that people do not chastise you).
- Safeguard your tongue (So that people may be saved from your evil and you from the punishment of Allaah Ta`ala).
- Have firm faith (Yaqeen) in your Rabb's Promise of sustenance (So that you may become a believer).
- Occupy yourself in the preparation for death (lest you die in a state of unpreparedness).
- Increase your remembrance of Allaah Ta`ala. (So that you may

be saved from all types of calamities and afflictions)."

Abdullaah Antaaki (rahmatullahi alaih) said, "The remedy of the heart lies in five things:

- ❖ Companionship of the pious
- ❖ Tilaawat of the Qur`aan Majeed
- ❖ Abstenting from Haraam wealth
- ❖ To awaken in the last portion of the night to perform Tahajjud
- ❖ To make dua with humility at the time of Subh Saadiq (dawn).

Hadhrat Faqeeh (rahmatullahi alaih) states,

- ❖ "The initial stage of knowledge is silence;
- ❖ the second is reflection and contemplation;
- ❖ the third memorisation;
- ❖ the fourth practice; and the
- ❖ fifth propagation.

Similarly, there are three categories of Ulama:

- ❖ Aalim Billaah Wa Bi Amrillaah – The one who is aware of the necessities and the limits and who practises upon it whilst having fear for Allaah Ta`ala.
- ❖ Aalim Billaah Wa Laa Bi Amrillaah – The one who fears Allaah Ta`ala and practises, but who is not fully aware of the Masaa`il.
- ❖ Aalim Bi Amrillaah Laa Billaah –The one who is fully aware of the Masaa`il, but who has no fear of Allaah Ta`ala."

Hadhrat Shaqeeq Bin Ebrahim (rahmatullahi alaih) said, "I have asked seven hundred Ulama five questions and their answers were unanimous.

- ❖ Who is an intelligent person? He who dislikes the world.
- ❖ Who is an understanding and intellectual person? He who is not deceived by the world.
- ❖ Who is a wealthy person? He who is pleased with the distribution of Allaah Ta`ala.
- ❖ Who is a Faqeeh? He who does not ask for more (wealth or worldly possessions).
- ❖ Who is a miser? He who does not give the Rights of Allaah Ta`ala from his wealth."

Ulema are unanimous about the fact that there are five matters to ponder about:

- ❖ Ponder about the signs that Allaah has created. In this way, belief in Tauheed and Yaqeen will be created.
- ❖ Ponder over Allaah's bounties. In this way, love for Allaah will be created.
- ❖ Ponder over Allaah's promises. In this way, you will be encouragement (to do good) will be created.
- ❖ Ponder over Allaah's warnings,
- ❖ and your shortcomings, despite Allaah's favours on you. In this way modesty will be created.

16. **Wise men have stated that there are five pits in front of Taqwa. A person will only attain to taqwa after crossing these five pits:**

- ❖ Preferring difficulties to bounties.
- ❖ Preferring hardship to ease.
- ❖ Preferring disgrace to honour.
- ❖ Preferring silence to futile talk.
- ❖ Preferring death to life

Wise man have mentioned that asceticism comprises of the following five essential constituents:

- ❖ Trust in Allaah.

- ❖ Independence from the creation.
- ❖ Sincerity in acts.
- ❖ Tolerating oppression.
- ❖ Being content with whatever one possesses.

25. **The following supplication has been reported from a certain devout worshipper:**

- ❖ AO my Rabb! Long hopes have deceived me,
- ❖ love for this world has destroyed me,
- ❖ Shaytaan has misled me,
- ❖ my rebellious soul has prevented me from the truth,
- ❖ bad company has plunged me into sin. O The One Who assists those who plead for help! Assist me. If You do not have mercy on me, who will have mercy?"

It has been said that the best person is he who possesses five traits.

- ❖ He worships Allaah.
- ❖ He is of use to the creation.
- ❖ People are safe from his evils.
- ❖ He is not aspirant of peoples' wealth.
- ❖ He is always prepared for death.

It has been said that Daily the earth makes five announcements,

- ❖ Oh Man! You walk on my back and will be within my belly one day.
- ❖ Oh Man! You eat various things on my back and will be eaten by worms and insects in by belly.
- ❖ Oh Man! You laugh while on my back. Soon you will be crying within my belly.
- ❖ Oh Man! You are happy on my back. Soon you will be grieved when you enter my belly.
- ❖ Oh Man! You perpetrate sins on my back and soon will be punished in my belly.

FIVE CONDITIONS FOR ADMISSION INTO JANNAH

- ❖ Abstention from all sins. Allaah says, “He who restrains himself from passions, then Jannah will surely be his abode.”
- ❖ Contentment with the basics of life.
- ❖ Extreme eagerness to obey Allaah’s commands because Jannah will be the reward for good actions. (Refer to the inscription on the third ring).
- ❖ Having love for the pious servants of Allaah. Meeting them and participating in their gatherings because their intercession will be invaluable on the Day of Judgement. Rasulullaah (sallAllaahu-alaihi-wasallam) has mentioned, “Take the pious as brothers (friends) because every brother will be given the right to intercede on the Day of Judgement.”
- ❖ Supplicate in abundance, especially for Jannah and a pleasant death.

FIVE CONDITIONS FOR A PREACHER

- ❖ Knowledge. (An ignorant person is not worthy of preaching).
- ❖ Sincerity. (This is the lifeblood of every act and no action is accepted without it).
- ❖ Good character and love. (The preaching of a harsh, impolite person cannot be effective).
- ❖ Patience and forbearance. (A preacher cannot succeed without these two qualities because he will certainly encounter many difficulties and all types of people).
- ❖ Practice upon what he preaches. (Without this his preaching will have no effect on the masses and he will fade away due to fear of peoples’ taunts).

It has been reported that no sin of a person is recorded till these reach five. Thereafter, if he does five good actions, five rewards are recorded in his account and the five sins are obliterated thereby. Iblees then laments with despondency, “How can I get man in my control when a single good actions destroys all my efforts?”

Some Buzrugs mention, "We all know that the whole world is surprising, but the most amazing is that human who is involved in five things and is yet happy with himself.

- That person who has excess wealth and he does not utilise it for that Day when he will require it the most when he will be utterly poverty stricken (i.e. The Day of Qiyaamah).
- That person whose tongue is hale and hearty and yet he is unwary and oblivious of the Thikr of Allaah Ta`ala, Tilaawat of Qur`aan and Tawbah and Astaghfaar.
- That person who is healthy and free from ailments, yet he does not keep Nafl Saum, thereby subduing his naffs.
- That person who lies on his bed until dawn, and in spit of his ability to do so, he does not awaken in the last portion of the night and engage in Tahajjud Salaat.
- The person who persists in disobeying Allaah Ta`ala, when One Day he will have to stand before Allaah Ta`ala and give Hisaab (account)."

GOOD ACTIONS ARE AWAITED BEFORE A SIN IS RECORDED:- 5 SINS.

Every person has an angel on each shoulder, who records his actions. The angel on the right shoulder is the leader. Whenever the angel on the left shoulder intends to record a sin that is committed, the angel on the right stops him saying, "Do not write until five sins are committed."

When five sins are perpetrated, the angel on the left requests permission to write. He is again prevented from writing with the words, "Wait. Perchance he may carry out a good action." When the person does carry out a good action, the angel on the right says, "Allaah has stipulated the principle that every good action will earn the reward of ten actions. Therefore this person has earned the reward of ten good actions for his one act. Since his sins are five, they will be forgiven in lieu of five actions and I shall record five good actions in his account."

It is then that shaytaan wails as he says, "How can I ever gain control over man?"

FIVE FACTORS THAT INFLATE THE REWARDS OF ACTIONS TO THE SIZE OF MOUNTAINS AND INCREASES ONE'S SUSTENANCE.

- To inculcate the habit of spending in charity (irrespective of the amount).
- Fostering sound family relations (to any degree).
- To continuously strive in Allaah's path (in any form).
- To always remain in the state of wudhu.
- To obey the parents at all times and in all circumstances.

It has been mentioned that the jealous person opposes Allaah in five ways viz.

- He detests every bounty that others receive from Allaah.
- He expresses displeasure at the way in which Allaah distributes His bounties (he deems Allaah's distribution to be incorrect).
- He is miserly with Allaah's grace (he does not want Allaah to bestow His grace upon whomsoever He pleases).
- He humiliated Allaah's friends (the desire that another should be deprived of Allaah's bounty actually means that he desires the person to he humiliated).
- He assists Allaah's enemy, Iblees (the purpose of Iblees's life is to deprive people of Allaah's grace).

Spending in charity, maintaining family ties and obeying one's parents are of the highest forms of fulfilling the rights of people. Striving in Allaah's path is one of the highest forms of fulfilling Allaah's rights. Constantly remaining in the state of wudhu is the best way of averting shaytaan's plots and other calamities.

Someone states so beautifully: The Faqeer is, compared to the wealthy, like a washer-man, a doctor, a messenger, a protector and an intercessor.

- Washer-man – The wealthy discharge their Sadaqah on the poor and in this way their wealth is cleansed (it is as though the poor have cleansed the wealthy and purified them).
- A Doctor – The wealthy are cured from their illness by giving Sadaqah to the poor (the duty of the doctor is to devise ways and means to cure the ill).
- Messenger – The wealthy, by giving their Sadaqah to the poor, convey Thawaab to their deceased (Had there been no poor people, then how would the wealthy ever be able to convey Thawaab-e-Jaariya to their deceased)?
- Protector – When the wealthy give Sadaqah to the poor they thereby receive the duas of the poor, which is a means of their wealth being protected.

Intercessor – On the plains of Resurrection, the poor will intercede on behalf of their benefactors (the wealthy who spent on them). Therefore the wealthy should be indebted to the poor

Someone said that the Tawbah of Hadhrat Aadam (alaihi salaam) was accepted (because of) five things. The Tawbah of shaitaan was rejected due to five things.

The following are the five reasons for the acceptance of Hadhrat Aadam's (alaihi salaam) Tawbah.

- Hadhrat Aadam (alaihi salaam) acknowledged his mistake
- He was ashamed of it

- He hastened to repent
- He condemned his naffs
- He never lost hope in the mercy of Allaah Ta`ala (These five things are necessary for the acceptance of Tawbah).

The following are the five reasons for the rejection of shaitaan's Tawbah.

- He did not acknowledge his sin (In fact, until the end he said: "I am better than Aadam (alaihi salaam")
- He was not shamed of his action
- He did not condemn his naffs
- He did not hasten to make Tawbah
- He lost hope in the mercy of Allaah Ta`ala.

Someone asked a pious person, "We listen to the talks of Deen, but we derive no benefit from them. Why is this?"

He replied, "You have five qualities, which deprive you of this bounty.

- *You do not make Shukr for the bounties of Allaah Ta`ala.*
- *You do not seek forgiveness after sinning.*
- *You do not practise that which you know.*
- *You sit in the company of the pious, but you do not follow (obey) them.*
- *You take no lesson when you bury the dead.*

There are five excellences (benefits) in Thikr:

- The Pleasure of Allaah Ta`ala
- An urge and desire are created for obedience
- There is protection from shaitaan
- The softening of heart takes place
- There is strength to abstain from sins

A Buzrug mentioned, "Do not sit with every Aalim. In fact, you should sit with that Aalim who calls you to five things away from five:

- From Shirk to Yaqeen,
- From pride and arrogance to humility,
- From hatred and enmity to love and advice,
- From boasting to sincerity,
- From inclination and love of this world to abstinence."

One should especially contemplate and be concerned about five things: signs, Alaa Wa Na`am (bounties), reward, punishment, and the grace and mercy of Allaah Ta`ala.

- Signs – of the existence of Allaah Ta`ala. There are numerous and countless signs depicting the Oneness of Allaah Ta`ala and His Power. By contemplating these, one's Yaqeen and recognition of Allaah Ta`ala are increased.
- *Alaa Wa Na`am* – (The apparent and hidden bounties of Allaah Ta`ala) Allaah Ta`ala has created countless bounties for man on earth. By contemplating them, one's love for Allaah Ta`ala will increase. *"Alaa"* refers to the apparent bounties of Allaah Ta`ala and *"Na`am"* to the hidden bounties. The limbs of man are amongst the *Alaa*, and the actions and resultants effects of these limbs are amongst the *Na`am*. For example, the eye is an apparent bounty and the sense of seeing is a hidden bounty.
- Reward – Allaah Ta`ala has promised Jannat and its bounties for obedience to Him. By contemplating over it, one will be imbued with the desire to acquire it, and striving towards it will become easy.
- Punishment – Allaah Ta`ala has decreed many types of punishments for those who disobey Him. By contemplating them, one will develop a fear for Allaah Ta`ala and the ability to save oneself from disobedience will be created.
- The Grace and Mercy of Allaah Ta`ala and His Favours – Man is engaged in sin and disobedience to Allaah Ta`ala day and night but Allaah Ta`ala does not take immediate retribution

for this. In fact, He forgives, overlooks and still continues showering a multitude of bounties. All of these most men do not deserve.

How will man ever be able to fulfil the rights of these bounties, when he does not even keep away from disobedience? By contemplating these things, man will develop a sense of shame and regret, which is the basis of repentance. Therefore it is said, *"One moment of contemplation is better than an entire night of Ibaadat."* [Faqeeh]

A Buzrug once mentioned, "That person who acquires the following five qualities, will enter Jannat:

- He brings Imaan in Allaah Ta`ala, invites others towards it and has desire that all of humanity accept Imaan.
- He accepts the Deen brought by Nabi Muhammad (sallallahu alaihi wasallam), practices on his Sunnat and calls others towards it also.
- He accepts the Qur`aan Majeed to be Allaah Ta`ala's Kitaab, practices upon its injunctions and abstains from its prohibitions. He also recites it (regularly).
- He follows the Oolul Amr (pious and uprighteous servants of Allaah Ta`ala) so long as it does not conflict with the Shariah. He does not rebel against them. He engages in inviting towards good and forbidding the evil.
- He loves for everyone else what he loves for himself and dislikes for everyone else what he dislikes for himself. He loves and desires unity and brotherhood between the believers and he makes an effort towards it." [Faqeeh - rahmatullahi alaih]

A Buzrug once said, *"Never opt for such a place where five things are not found:*

- A powerful king,
- A just ruler
- An established marketplace

- A flowing river (where water is available)
- An experienced doctor”

Every trader must necessarily keep in mind five very important principles to save himself from Haraam sustenance.

- He should never omit, delay or be deficient in any Fardh of Allaah Ta`ala because of his trade commitments. (For example, he completely omits Salaat, or he delays it until it becomes Qadha or he performs it without Jamaat or without taking into consideration the necessary etiquettes)
- He should never cause any harm or difficulty to someone because of his trade.
- He should engage in trade with the intention to provide Halaal sustenance for himself and his family and also to save him from the disgrace of becoming dependent on others. He should not make the intention of becoming wealthy
- He should not engage in extraordinary effort and striving in acquiring wealth, which results in his expending all his time and concentration in this, as though this is the sole objective of life.
- He should understand that business, profession or trade are only external means and that Allaah Ta`ala is the real Sustainer.

A Buzrug once said, “Every man must become accustomed to five things.

- Paying particular attention to Salaat with Jamaat
- Following the Sunnats
- Keeping the Musjid inhabited
- Making Tilaawat of Qur`aan Majeed
- Engaging in Jihaad in the Path of Allaah Ta`ala.”

The following five persons are unfortunate.

- ❖ The wife who is disobedient to her husband
- ❖ That slave who rebelliously runs away from his master
- ❖ That Muslim who cuts ties with his fellow Muslim brothers for three days or more (without a valid Shar`i reason)
- ❖ An alcoholic
- ❖ That Imaam whose followers are displeased with him.

◆◆◆

THE CHAPTER OF SIXES.

Rasulullaah (sallAllaahu-alayhi-wa-sallam) said that six things are strange to six persons:

- ❖ The masjid is strange to the person who does not perform salaah.
- ❖ The Qur'aan in the home of people is strange to the person who does not recite the Qur'aan.
- ❖ The Qur'aan is a stranger in the heart of a sinner.
- ❖ A pious Muslim woman is a stranger in the hands (in the marriage) of an ill-mannered and oppressive man.
- ❖ A pious Muslim man is a stranger in the hands (marriage) of an ill-mannered woman.
- ❖ An Aalim (learned scholar of Islaam) is a stranger in the midst of people who do not listen to him.

Thereafter Rasulullaah (sallAllaahu-alayhi-wa-sallam) mentioned that Allaah will not look at such people with mercy on the Day of Qiyaamah.

Rasulullaah (sallAllaahu-alayhi-wa-sallam) said that the following six persons have been cursed by himself, by

Allaah, and by every Nabi whose du'aas were always accepted:

- ❖ The one who adds to the Qur'aan.
- ❖ The one who denies Taqdeer (predestination).
- ❖ Assuming control over people so as to portray such a person as being respectable, whom Allaah has disgraced. Or to portray such a person to be disgraced, whom Allaah has honoured.
- ❖ The one who regards it permissible to dishonour my family.
- ❖ The one who forsakes my Sunnah.
- ❖ The one who regards such things to be halaal, which Allaah has declared to be haraam. Allaah will not look at these people with mercy on the Day of Qiyaamah

Rasulullaah (sallAllaahu-alaihi-wasallam) said, "Guarantee six things for me and I will guarantee Jannah for you in exchange viz.

- ❖Always speak the truth.
- ❖Fulfill promises to the best of your ability.
- ❖Do not betray anyone's trust.
- ❖Protect your private organs.
- ❖Keep your gazes lowered.
- ❖Restrain your hands from oppression."

Rasulullaah (sallAllaahu-alaihi-wasallam) has mentioned that six people will be condemned to Jahannam on account of six evils even before reckoning commences. These are:

- ❖ Leaders and rulers, due to their injustice.
- ❖ The Arabs, due to tribal feudalism.
- ❖ People in high positions, due to pride and arrogance.
- ❖ Merchants, due to deception and misappropriation.
- ❖ Villagers, due to their ignorance.
- ❖ Religious scholars, due to jealousy. (This refers to those religious scholars who are jealous of each other due to their

greed for the world. If a scholar is concerned of the Hereafter, he will not harbour any jealousy for another).

Nabi (sallAllaahu alaihi wasallam) also said that every Muslim has six rights over his fellow Muslims, which are imperative upon everyone.

- *To accept the invitation of a fellow Muslim brother*
- *To visit the ill*
- *To accompany the bier*
- *To make Salaam when meeting another*
- *To advise those seeking it*
- **To reply to the one who sneezes and says *Alhamdulillaah,* by saying *Yar Hamukallaah***

Rasulullah (sallallahu alaihi wasallam) said, "People, if you can promise me six things, then I promise you Jannat.

- *Always speak the truth*
- *Fulfil promises as far as possible*
- *Do not breach a trust*
- *Keep your gazes low*
- *Safeguard your private parts*
- *Save your limbs from Haraam.*

Rasulullah (sallallahu alaihi wasallam) said that six habits are excellent.

- Engaging in Jihaad for the Pleasure of Allaah Ta`ala
- Fasting on a hot day
- Having perfect patience in the face of calamity
- Not arguing and fighting even though one is in the right
- Hastening for Salaat on a cloudy day
- Making wudhu properly on a cold day

SIX QUALITIES OF ONE WHO TRULY RECOGNIZES ALLAAH

- When he remembers Allaah, he appreciates this boon.
- When he looks at himself, he considers himself low. (Allaah's worship is perfection in itself).
- He takes a lesson from Allaah's signs. (This is his objective).
- When the thoughts of passion and sin enters his mind, he becomes afraid. (Fearing the thought of sin is a sign of perfection).
- He becomes happy when thinking about Allaah's attribute of forgiveness. (The salvation of man depends on Allaah's forgiveness).
- ***He repents whenever he thinks about his sins***

5. ***Hadhrat Abu Bakr (R.A) said:***

- Iblees is standing before you.
- Your carnal self (Nafs) is on your right.
- Your desires are on your left.
- The world is behind you.
- Your limbs are around you.
- The Powerful Allaah is above you.

He stated further:

- The accursed Iblees calls you to forsake Islaam.
- The Nafs calls you towards sin.
- The desires call you towards gratifying carnal passions.
- The world calls you towards preferring her above the Aakhirat (Hereafter).

- Your limbs call you towards sins.
- Allaah calls you towards Jannah and His forgiveness.

"Therefore," he added, AThe one who responds to Iblees will lose his Deen. The one who responds to his Nafs has lost his intelligence. The one who responds to the world will have lost the Aakhirat (Hereafter). The one who responds to his limbs will lose his Jannah. As for the one

who responds to Allaah, all his sins will be destroyed, and he will achieve every good."

4. *Hadhrat Umar (R.A) says that Allaah has concealed six things in six:*

- Allaah has concealed His pleasure in obedience.
- Allaah has concealed His wrath in sins.
- Allaah has concealed the Ismul A'zam in the Qur'aan.
- Allaah has concealed Laylatul Qadr in Ramadhaan.
- Allaah has concealed the Salaatul Wusta in a specific salaah.
- The Day of Qiyaamah amongst other days.

5. ***Hadhrat Uthmaan (R.A) said that a Mu'min has the following six fears:***

- He fears that Allaah should take away his Imaan.
- He fears that the recording angels should write anything, which will be a cause of disgrace on the Day of Qiyaamah.
- He fears that Shaytaan should destroy any of his acts.
- He fears that the Angel of Death should unexpectedly claim him.
- He fears that the world should deceive him and make him unmindful of the Aakhirat (Hereafter).
- He fears that caring for his family should not distract him from Allaah's Dhikr.

6. Hadhrat Ali (radhiAllaahu anhu) mentioned, *"That person who has acquired for himself* ***six*** *qualities has effectively made a complete effort for entry into Jannat and has saved himself from Jahannum;*

- ***Recognition of Allaah Ta`ala, and occupying himself in being obedient to Him,***
- ***Recognition of shaitaan and making active efforts to oppose him***
- ***Recognition of the Haqq and following it,***
- ***Recognising the reality of Baatil and maintaining total aloofness from it,***
- ***Recognition of the world and abstaining from it,***

- ***Concern for the Aakhirah and pursuing of it."***

7. *Hadhrat Ali (R.A) has mentioned that the person who combines the following six qualities in his life will not fall short of his efforts to acquire Jannah, nor to stay away from Jahannam:*

- Recognising Allaah and obeying Him.
- Recognising Shaytaan and disobeying him.
- Recognising the Aakhirat (Hereafter) and seeking it.
- Recognising the world and forsaking it.
- Recognising the truth and following it.
- Recognising falsehood and saving oneself from ***it***

8. A Sahaabi (radhiAllaahu anhu) said, *"Save yourselves from adultery, for it has six inherent evils. Three evils pertain to this world*

- ***The blessings of sustenance are decreased because of it.***
- ***The adulterer is deprived of goodness.***
- ***The perpetrators become despised and accursed in the eyes of others.***

- ***Three evils pertain to the Aakhirah.***

- ***It invites the severe anger of Allaah Ta`ala. What refuge is there for the person with whom Allaah Ta`ala is angry?***
- ***because of adultery, a severe and strict reckoning will be taken of the perpetrator.***
- ***Adultery enters the perpetrator into Jahannum.***

9. ***Hadhrat Abdullah Bin Mas`ood (radhiallahu anhu) said***,

- The Qur`aan Majeed is the tablecloth of Allaah Ta`ala. Partake of it as much as you can, for there is none to stop you.

- The Qur`aan Majeed is the strong rope of Allaah Ta`ala. Hold onto it firmly and be saved from slipping.
- The Qur`aan Majeed is the clear light. Acquire this light and save yourself from stumbling.
- There is cure in the Qur`aan Majeed. Use this Scripture and it will save you from all illnesses.
- The Qur`aan Majeed is an object of success. Make a concerted effort to recite it and practise upon it and you will be saved from Jahannum.
- The Qur`aan Majeed is a treasure of knowledge. Loot it and plunder it as much as you desire , this treasure will never be depleted.

10. Hadhrat Ahnaf bin Qais (R.A) said:

- The jealous person will never enjoy any peace (because he will always be envying the ever-growing progress of others).
- A liar will never have esteem.
- No strategy works for a miser.
- A king is never loyal.
- An ill-mannered person can never be a leader or ruler.
- None can avert Allaah’s decision

11. Hadhrat Ahnaf bin Qais (R.A) was asked:

- “What good has man been given?” “Perfect intelligence,” was the reply.
- “If he does not have this?” “Then,” he replied, “good manners.”
- “If he does not possess this?” “Then a suitable companion.”
- “If he does not have this even?” “Then a heart, which is attached to Allaah.”
- “If this is also absent?” “Then, silence from vain talk.”
- "If this is also not present?” “Then, a sudden death is best for him.”

Is knowledge more virtuous or wealth?
On this question, there was a difference of opinion amongst the Ulama of Basrah. Some opted for the view that wealth is more virtuous and others said that knowledge is. After much discussion and deliberation, they failed to reach a conclusion. In the end they decided to send a person as a representative to Hadhrat Ibn Abbaas (radhiallahu anhu). This person came to him and presented the case. Hadhrat Ibn Abbaas (radhiallahu anhu) said, "Knowledge is better than wealth." The messenger asked, "If the people ask for proof, then what am I to present?" He said, "Not only one, but many proofs can be cited, for example:

- Knowledge is the inheritance of the Ambiyaa (alaihimus salaam), and wealth is the inheritance of Fir`oan and his ilk.
- Knowledge makes you, whilst wealth is to be earned
- Knowledge (of the Deen) is acquired only by the beloved servants of Allaah Ta`ala, whereas wealth is given to both the beloved servants and also to the accursed. In fact, the accursed ones receive more wealth.
- Knowledge increases as you spend of it, whereas wealth decreases, in fact is depleted.
- The wealthy ones are forgotten after they pass away, whereas the Aalim (owing to his Deeni services) remains 'alive', even after his death.
- Wealth will have to be accounted for on the Day of Qiyaamah – How it was earned? Where it was spent? Etc. Whereas the Aalim will have his stages raised for every bit of knowledge he had acquired and shared."

Hadhrat Yahya bin Mu'aadh (A.R) said:

- ***Knowledge is a sign of practice.***
- ***Understanding is the container of knowledge.***
- ***Intelligence takes one towards good.***
- ***Desires are the vehicles of sin.***
- ***Wealth is the shroud of proud people.***
- ***The world is the marketplace of the Aakhirat (Hereafter).***

7. Hadhrat Abu Dharr Jamhari (A.R) says that the following six things oppose the entire world:

- Tasty food.
- Pious children.
- A compatible wife.
- Sound speech.
- Perfect intelligence.
- Good physical health.

8. Hadhrat Hasan Basri (A.R) said

- If it was not for the Abdaal' (pious scholars and saints), the entire world and it's contents would have been sunk.
- If it was not for the righteous ones, the sinful would be destroyed.
- If it was not for the Ulema, everyone would be like animals.
- If it was not for an Islaamic government, people would massacre each other.
- If it was not for the foolish ones, the system of the world would be in chaos.
- If it was not for air, everything would rot

Hadhrat Hasan Basri (A.R) said that the following six things corrupt the heart:

- Perpetrating sins with the hope of making Taubah.
- Acquiring knowledge without practising.
- Lack of sincerity when practising.
- Consuming Allaah's sustenance without being grateful.
- Not being pleased with Allaah's distribution (of sustenance).
- Burying the dead without deriving a lesson.

He also mentioned that Allaah will afflict six punishments on those who prefer the world over the Aakhirat (Hereafter). Three of these punishment will take place in this world,

while the other three will take place in the Aakhirat (Hereafter). Those in this world are:

- They will entertain such lengthy hopes that will have no end.
- They will have so much greed, which will never be satisfied.
- The pleasure of Ibaadah will be taken away from them

The three punishments to be suffered in the Aakhirat (Hereafter) will be:

- The scene of Qiyaamah will be extremely frightening for them.
- Their reckoning will be severe.
- They will experience tremendous regret

Hadhrat Yahya bin Mu'aadh (A.R) stated that he regards the following to be the greatest deceptions:

- When, without regret, a person sins excessively with the hope of being forgiven.
- When he aspires for proximity to Allaah without obeying Him.
- When he sows the seeds for Jahannam, yet anticipates a garden of Jannah.
- When he anticipates rewards while perpetrating sins.
- When he trusts in Allaah while transgressing (sinning).

A poet says:"He aspires salvation without treading it's path indeed, a ship cannot sail on land."

Faqeeh Abul Laith Samarqandi (R.A) says that you should adopt the following six procedures when someone informs you that another has spoken ill of you.

- Do not believe it (because the tale carrier is not to be trusted).
- Forbid him from telling you (it is incumbent that the Muslim forbids evil).
- Express your anger at him for the sake of Allaah (just like pleasure for Allaah's sake is encouraged, expressing anger for Allaah's sake is also commendable).

- Do not entertain evil thoughts of the person being spoken about merely due to the information passed on by the tale carrier (because it is haraam to harbour ill thoughts about another Muslim).
- Do not research the information given (because Allaah has forbidden spying on others).
- Do not emulate the vile action that this tale carrier has perpetrated (i.e. do not relate this information to others)

Hadhrat Ahnaf bin Qais (R.A) says,

- The jealous person can never enjoy any peace.
- The miser can never fulfill any promises.
- The small-hearted can never have any friends.
- Self-respect cannot be earned by lying.
- A traitor can never be trusted.
- The ill-mannered person cannot have any love in him.

Hadhrat Luqmaan (alaihi salaam) said to his son whilst he was on his deathbed, "Son, Up to now I have given you much advice. Now I am going to give you six more, wherein is hidden all knowledge.

- Remain occupied in worldly activities as long as you are going to remain alive (No one knows at what age he will die; death can come in the very next minute. For the person who has this perception, how can he ever remain occupied in worldly activities?)
- Make the Ibaadat of Allaah Ta`ala in proportion to your dependence to Him for your needs. (Our existence, death, the next life, thereafter reckoning, entrance into Jannat and remaining there forever, as a matter of fact, everything thing is dependent upon Allaah Ta`ala. The object is that the slave of Allaah Ta`ala must remain engaged in the Ibaadat of Allaah Ta`ala at all times.)
- Carry out actions in accordance with the place you desire in the Aakhirah (Who does not desire to have the biggest and best

places in the Aakhirah? In proportion, the efforts and striving for it should also be great).

- ❖ As long as you are not saved, make a concerted effort at safeguarding yourself from the Fire of Jahannum. (One will know only after death whether one is successful or not. The object is that one be engaged in good actions for one's entire life).
- ❖ Continue sinning as long as you have the ability to bear patiently the Punishment of Allaah Ta`ala. (We are not able to bear the punishment of Allaah Ta`ala for even single second. Therefore, we should not sin for even one second).
- ❖ Before carrying out any sin, first seek out such a place where Allaah Ta`ala and His angels are not present. (Whenever you desire to sin, then bear this in mind that Allaah Ta`ala is ever-watching, because there is no place or time where He is not present. This thought will, Insha-Allaah Ta`ala discourage one from sinning)."

He also said, I advise you of six qualities, which is the (culmination of) the knowledge of the former and latter people:

- ❖ ***The first:*** That you do not occupy yourself with this world except to the extent of what is left of your life

- ❖ ***The second:*** Worship your Rabb in accordance to your dependence upon Him,

- ❖ ***The third:*** Make an effort for the Aakhirat (Hereafter) in accordance to how long you desire to live therein,

- ❖ ***The fourth:*** That you occupy yourself in emancipating your neck from The Fire, until your redemption there from become apparent,

- ❖ ***The fifth:*** That your daring (perpetration) of sin be in accordance to your patience upon the Punishment of Allaah Ta`ala,

- ***The sixth:*** When you intend disobeying Allaah The first: That you do not occupy yourself with this world except to the extent of what is left of your life, find a place where neither Allaah nor His angels can see you. (47)

Words of wisdom

- Hadhrat Isaa (alaihi salaam) said, "The blind reap no benefit from a lamp, whereas others may see with it." (Those who are blind in their hearts do not benefit from knowledge).

- "By placing a lamp on the roof of a dark house, the inside will not be illuminated." (What an excellent example of an Aalim without practice)

- "Why do you speak about that knowledge, which you do not practice upon?" (This is disliked very much by Allaah Ta`ala)

- "There are plentiful trees in this world, but not all of them bear fruit." (There are many Ulama, but not all are guides).

- "There are many fruits, but all are not tasty." (There are many types of knowledge, but all are not beneficial).

- Imaam Auzaa`ee (rahmatullahi alaih) said, "By practice, knowledge increases."

A Buzrug once mentioned, "When the people become involved in six things, then you should turn your attention to another six things.

- When the people become involved in many sinful deeds then you should make an effort to perfect your own actions.
- When the people run after virtues (rewards of deeds), then you should turn your attention to fulfilling your Faraaidh.

- When the people become involved in external reformation, then you should make an effort at internal reformation.
- When the people become engrossed in working for this world, then you should decorate your Aakhirah
- When the people seek out the faults of others, then you should search for your own faults.
- When the people start seeking the happiness and pleasure of the people, then you should make a concerted effort to seek the Pleasure of the Creator."

A wise man once said:

- The person who does not fear Allaah will not be saved from the slips of his tongue.
- The person who does not fear standing before Allaah will not free his heart from doubtful things that seem to be haraam.
- The person who does not lose hope in the creation will never be free of greed.
- The person who does not guard his acts from being destroyed, shall not be free from ostentation.
- The person who does not procure Allaah's assistance to guard his heart, will never be free from jealousy.
- The person who does not look at those who are superior to him in knowledge and acts will not be free from pride

When a wise man was asked if there were any signs to gauge whether a person's Taubah has been accepted, he said, ΑThere is no certain way of doing this. However, there are a few signs to indicate acceptance:

- One does not regard himself to be innocent of the sin.
- He finds no happiness in his heart, but only grief.
- He draws closer to good people, and further from evil folk.
- He regards a little of this world to be plenty, and regards plenty acts for the Aakhirat (Hereafter) to be little.
- He engages in those things (Ibaadah), which Allaah has charged him with, while freeing his heart from that which

Allaah has assumed as His responsibility (i.e. providing sustenance).

- He guards his tongue, is always pensive, and perpetually remorseful

A wise man once enumerated the following six traits of an ignorant person, viz.

- He is infuriated without just cause (even animals and dead people make him angry).
- He speaks without reason.
- He gives without reason (without any benefit in this world or in the Hereafter).
- He discloses secrets to all and sundry.
- He trusts everyone.
- He cannot differentiate between friend and foe (there are many evil people disguised as good men and a person living in this world should be able to recognize them for his own safety).

Every believer must make a concerted effort to acquire the following six qualities (so that he may get the reality of this world and the Aakhirat (hereafter):

- Acquiring of knowledge, so that one may discern between good and evil.
- Befriending such persons who will enjoin one towards good and prevent one from evil (such persons are worthy of calling friends).
- Recognising one's enemies (So that one may save oneself from harm. The greatest enemy is the *naffs* and *shaitaan*).
- The ability to contemplate, so that one may take lesson from the Signs of Allaah Ta`ala.
- To exercise justice with creation (so that on the Day of Qiyaamah, one has no enemies who will lay claim to their rights).
- Preparation for death before its arrival (So that at the time of parting, one does not go with empty hands and regret).

"And prepare (your provisions for the journey to the hereafter). Indeed the best of provisions is Taqwa."

Six lines of a Kitaab:

- He who is (extremely) saddened or grieved at any worldly matter, it is as though he is displeased with Allaah Ta`ala. (May Allaah Ta`ala save us from this).
- He who complains about any worldly matter, it is as though he is complaining about Allaah Ta`ala.
- He who cares not where his sustenance comes from (i.e. he makes no differentiation between halaal and haraam), it is as though he cares not through which door of Jahannum he is made to enter.
- He who laughs when he sins will be crying when he enters Jahannum.
- He who has an overwhelming lust and desire (and he employs his efforts at fulfilling his lusts), will have the fear of the Aakhirah removed from his heart.
- He who flatters the wealthy, out of his greed for riches, will always be in need.

Those who remain in the companion of the pious will not be deprived in any way. Although they may be so ignorant and silly that they have not the slightest ability to benefit from such company, then too they will be blessed with six benefits which they will receive**:**

- They will be blessed with love for the gatherings of the Ulama.
- If even one person from the gathering practises what was learnt, then all the participants will be partners in the reward.
- If even one person from the participants is forgiven, then he will intercede on behalf of the others.
- He will be blessed with peace and contentment of the heart because of his being far away from evil company.
- He will be counted amongst the Talabaa (students of Deen) and the pious.
- He will be counted amongst those who establish the Law of Allaah Ta`ala.

The son of Luqmaan τ said to his father, "O my beloved father, Which quality of man is the best?"

- He replied, "Deen"
- He then asked, "If there were two?"
- He replied, "Deen and wealth."
- He asked, "If there were three?"
- He replied, "Deen, wealth and modesty." He asked, "If there were four?"
- He replied, "Deen, wealth, modesty and good character."
- He asked, "If there were five?"
- He replied, "Deen, wealth, modesty, good character and generosity."
- He said, "If there were six?"
- He replied, "O my son! If a person had (these) five qualities combined in him, he would be pure and pious and a friend of Allaah. He would be free of shaitaan." (94)

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THE CHAPTER OF SEVENS.

Hadhrat Abu Hurairah (R.A) reports from Rasulullaah (sallAllaahu-alayhi-wa-sallam) that Allaah will grant shade to seven persons on the Day of Qiyaamah, when there will be no shade apart from the shade of His throne. They are:

- A just ruler.
- The youth who grew up in Allaah's worship.
- The person who, while in solitude, sheds tears due to fear of Allaah.
- The person whose heart is always attached to the masjid whenever he is not there.
- The person who spends so secretly in charity, that his left hand does not know what his right hand gives.

- Those two Muslims who love each other solely for Allaah’s pleasure.
- The person who is invited to adultery by a woman of beauty and nobility, but he declines her offer saying, AI fear Allaah.”

Rasulullaah (sallAllaahu-alayhi-wa-sallam) said:

- This world is home to the one who has no home.
- It is the wealth of the person who has no wealth.
- Only the person without intelligence will amass it.
- Only the person without understanding will indulge in it’s attractions.
- Only those without knowledge will suffer punishment in this world.
- Only the person without intellect will be jealous about it.
- Only the person without Yaqeen (conviction) will strive for it.

7. **Hadhrat Jaabir (R.A) reports that Rasulullaah (sallAllaahu-alayhi-wa-sallam) said, AHadhrat Jibra'eel (A.S):**

- Constantly emphasised the rights of neighbours till I thought that he will grant them a share in inheritance.
- Constantly emphasised the rights of women till I thought that he would make divorce haraam.
- Constantly emphasised the rights of slaves till I thought that a time would have to be set for their freedom.
- Constantly emphasised the importance of the Miswaak till I though that it would be Fardh.
- Constantly emphasised the importance of salaah with Jamaa’ah (in congregation) till I thought that Allaah would not accept the salaah that is not performed with Jamaa’ah.
- Constantly emphasised the importance of standing in salaah at night till I thought that there would be no sleep at night.
- Constantly emphasised the Dhikr of Allaah till I thought that nothing but Dhikr was acceptable.

8. **Nabi (sallAllaahu-alayhi-wa-sallam) said that Allaah will not look with mercy towards the following seven persons, nor would He cleanse them of their sins. They will all be cast into Jahannam.**

- The homosexual and the one with whom the act of homosexuality is perpetrated.
- The one who masturbates.
- The one who perpetrates sodomy with an animal.
- The one who perpetrates anal sex with a woman.
- The one who marries a daughter and her mother.
- The one who commits adultery with his neighbour’s wife.
- The one who harasses his neighbour to the extent that his neighbour curses him.

9. **The Nabi (sallAllaahu-alayhi-wa-sallam) has mentioned seven other persons who are regarded as martyrs besides those who are killed in Allaah’s path. These are:**

- The person who dies due to a stomach ailment.
- The person who drowns.
- The person who dies of a disease called Dhaatul Janb.
- The person who is crushed to death by a falling wall.
- The woman who dies while in labour.
- The person who dies in defence of his property, family or life.
- The person who is burnt to death.

Faqeeh Abul Laith Samarqandi (R.A) has reported from Rasulullaah (sallAllaahu-alaihi-wasallam) that Allaah will not look with mercy towards seven types of people, and He will enter them into Jahannam. These are:

- Both parties involved in an act of sodomy.
- Those who masturbate.
- Those who sodomise animals.
- Those who engage in anal sex.
- Those who marry a mother and a daughter.
- Those who commit adultery with their neighbours’ wives.
- Those who harass and cause inconvenience to their neighbours.

All these categories of people are deserving of Allaah’s curse till they repent sincerely.

Rasulullaah (sallAllaahu-alaihi-wasallam) has mentioned that no person can be a perfect Mu'min till people are safe from his hands and tongue. Similarly no person can be a perfect Mu'min till his neighbour is safe from his evil.

Nabi (sallAllaahu alaihi wasallam) advised Hadhrat Abu Zarr (radhiAllaahu anhu) about seven things and told him never to abandon them:

- Companionship and love for the poor.
- To look upon those who are smaller and lower (in rank and status) than yourself. (This inculcates the blessing of Shukr in a person). This point refers to worldly matters. With regards to Deeni matters one should always look upon those who are higher in rank and status than one, since this will create the desire to carry out good acts.
- Maintain (family) relations at all times, even if others cut relations (actual maintaining of relations *is* with those who cut ties).
- Constantly recite *Laa Howla Wa Laa Quwwata Illa Billaah* (this Kalimah is the treasure of the pious).
- Never ask anyone for anything (Our beloved Nabi (sallAllaahu alaihi wasallam) had such great concern and consideration for the respect, honour and dignity of this Ummat).
- Never fear the scolding of those who criticise when you carry out the actions which are pleasing to Allaah Ta`ala. (This is the sign of those who are close to Allaah Ta`ala).
- Always and under all conditions speak and proclaim the Truth, even though it may be bitter (This is the best Jihad).

Hadhrat Abu Bakr (R.A) says that one of the following seven factors must occur to miserly person:

- After his death, his heirs spend the inheritance in avenues wherein Allaah has not commanded spending.
- Allaah will appoint a tyrannical king over him, who will disgrace him and confiscate his wealth.
- His passions will seize control over him and destroy his wealth.
- His wealth will be destroyed when he constructs a large building.
- A disaster will destroy his wealth (e.g. floods, fire, theft, etc).
- He will be afflicted by a terminal disease, which will consume all his wealth.
- He will bury all his wealth somewhere and then forget the spot where he buried it.

3. **Hadhrat Umar (R.A) said:**

- People lose the awe they have for the person who laughs excessively.

People look with degradation at the person who constantly degrades others.

- A person becomes famous for the work he occupies himself with.
- The person who talks excessively is prone to err excessively.
- The person who errs excessively will lose his modesty.
- The Taqwa of a person diminishes as he loses his modesty.
- A person's heart eventually dies when he loses Taqwa.

4. **Commenting on the verse: There was a treasure beneath the wall, and their father was a pious man," [Surah Kahaf, verse 82], Hadhrat Uthmaan (R.A) said that Aa treasure" referred to a golden tablet upon which the following seven lines were inscribed:**

- I am astonished at the person who laughs despite knowing about death.
- I am astonished at the person who knows that this world is temporary, yet hankers after it.
- I am astonished at the person who knows that everything is predestined, yet becomes grieved when not having something.
- I am astonished at the person who knows about reckoning, yet amasses wealth.

- I am astonished at the person who knows about Jahannam, yet commits sins.
- I am astonished at the person who recognises Allaah with conviction, yet engages in the remembrance of another.
- I am astonished at the person who knows Shaytaan to be his enemy, yet follows him.

5. **Hadhrat Ali (R.A) was asked as to what was:**

- Heavier than he skies.
- Vaster than the earth.
- More independent that the oceans.
- Harder than a rock.
- Hotter than fire.
- Colder than Zamhareer (the coldest part of Jahannam).
- More bitter than poison.

He replied by saying:

- Slander is heavier than the skies.
- The truth is vaster than the earth.
- A contented heart is more independent than the oceans.
- The heart of a hypocrite is harder than a rock.
- A tyrannical king is hotter than fire.
- Dependence on a wicked person is colder than Zamhareer.
- Patience is more bitter than poison (others have mentioned that carrying tales is more bitter than poison)

Hadhrat Abdullaah bin Abbaas (R.A) mentioned that it is necessary for an intelligent person to give preference to seven things over another seven. He should give preference to:

- Poverty over affluence.
- Disgrace over honour.
- Humility over pride.
- Hunger over satiation.
- Grief over joy.
- Lowliness over elevation.
- Death over life

Allaah's Arsh will shade seven categories of people on the Day of Qiyamah, when there shall not be any other shade. These shall be:

- The just ruler.
- The youth who engaged in Allaah's worship.
- The person whose heart is attached to the masjid.
- Those two persons who love each other solely for Allaah's pleasure.
- The person who sheds tears when remembering Allaah in seclusion (this is a sign of sincerity).
- The person who spends so secretly in charity that he does not even know how much he spends.
- The person who, when he is seduced by a beautiful woman, withdraws saying, "I fear Allaah!"

Abu Abdullaah Al Qurashi (R.A) narrates that a person travelled seven hundred miles to ask a learned scholar seven questions viz.

- What is heavier than the skies?
- What is wider than the earth?
- What is harder than a stone?
- What burns more than fire?
- What is colder than Zamhareer (a cold area of Jahannam)?
- What is deeper than the oceans?
- What is weaker than an orphan, yet more deadly than poison?

The replies were:

- Slandering a chaste person is heavier than the skies.
- The truth is wider than the earth.
- The disbeliever's heart is harder than a stone.
- Greed burns more than fire.
- To be refused a request by a relative is colder than Zamhareer.
- A content heart (of a patient person) is deeper than the oceans.

- When the fabrication of a tale is exposed, it is more deadly than poison and the tale carrier then becomes weaker than an orphan and is humiliated.

Faqeeh (rahmatullahi alaih) says that the fear of Allaah Ta`ala becomes apparent in seven things:

- ***Tongue:*** The fear of Allaah Ta`ala will prevent one from lies, backbiting, carrying tales and vain talk and fear of Allaah Ta`ala will ensure that the tongue will constantly be engaged in Thikr and Tilaawat.
- ***Stomach:*** (A person will allow only *halaal* food to enter his stomach and refrain from *haraam*. In fact, even in the *halaal* food he will restrict himself to eat only what is necessary).
- ***Eyes:*** He will stay away from looking at *haraam* things. He will look at what is Halaal, and that too, only for the purpose of gaining benefit and lesson and not out of desire.
- ***Hands:*** He will refrain from all such actions which are displeasing to Allaah Ta`ala. All his movements will be only for the pleasure of Allaah Ta`ala.
- **Feet:** He will not walk in the direction of that which entails disobedience to Allaah Ta`ala. He will use them swiftly where the pleasure of Allaah Ta`ala is concerned.
- ***Heart:*** That heart which has the love of Allaah Ta`ala will have Muhabbat, consideration, brotherhood, respect and honour in the place of hatred, jealousy, pride, etc.
- ***Sincerity:*** The one who fears Allaah Ta`ala will always be in pursuit of sincerity, and will constantly have this in mind that the absence of sincerity devalues good actions.

Regarding such people the Qur`aan Majeed says,

"The Aakhirah, according to your Rabb is for the Muttaqeen (those who fear Allaah Ta`ala)."
"Indeed the Muttaqeen are the successful ones."
"Indeed the Muttaqeen will be in a safe place."
"And there is none of you who will not pass it (Jahannum), this is a certainty with your Rabb. And then we will save those who

have Taqwa and leave the oppressive ones in it, falling on their knees."

Faqeeh (rahmatullahi alaih) quotes the statement of some pious person which mention seven things which if anyone sincerely believes in, will guarantee that the person will be honoured by Allaah Ta`ala and the angels. His sins will also be forgiven, even if they may be as much as the foam in the oceans. This person will also taste the sweetness of Imaan. His life and death will both be excellent. The seven things are:

- Recital of "Bismillaah" before commencing any work
- Recital of "Alhamdulillaah" upon completion of any work
- Recital of "Astaghfirullaah" immediately after committing any sin or useless, vain task
- Recital of "Insha-Allaah Ta`ala" if one speaks of anything of the future
- Recital of "Laa Howla Wa Laa Quwwata Illa Billaah Hil Aliyil Azeem" if one perceives any distasteful action
- Recital of "Inna Lillaahi Wa Inna Ilaihi Raji`oon" upon the occurrence of any calamity
- Continuous recital of "Kalimah Tauheed"

A saint once said that a person's actions are worthless if he does seven things without doing another seven. These are:

- He claims to fear Allaah, yet he does not abstain from sin. This claim is thus futile.
- He aspires for reward from Allaah, yet he does not perform any good actions. (Although Allaah can reward a person without good actions, but Allaah requires that he does good).
- He desires to do good actions, but he does not resolve to do so.
- He prays for something, yet does not make an effort to acquire it. Only those who make an attempt will receive the guidance to attain their objective. Allaah says, *"We will certainly show the ways to those who strive for Us."*

- He seeks forgiveness (with the tongue) without being remorseful (within the heart).
- Without internal reformation, superficial actions are worthless.
- Actions are wasted without sincerity (irrespective of the quantity).

Someone told a pious person, "Our duas are not being accepted, although Allaah Ta`ala had given the assurance of acceptance of duas." He replied that there are seven things which prevent the duas from ascending into the heavens. The questioner asked, "What are those seven things?"
The pious person replied:

- "You have displeased Allaah Ta`ala and are not making any effort to please Him by abandoning the evils ways and adopting good ones.
- You recite the Qur`aan Majeed, but make no effort to understand it or contemplate its meanings nor to practise it. (How then can you complain that your duas are not being accepted?)
- You claim servitude to Allaah Ta`ala, but you do not conduct yourself as a servant. (A servant is one who adheres to and obeys the orders of his master at all times).
- You claim to be lovers and Ummatis of Nabi (sallAllaahu alaihi wasallam), but you carry out such practices as his enemies would. (This is a strange claim of love).
- Your lips utter that this world, in the Sight of Allaah Ta`ala, is not even worth the value of a wing of a mosquito, but your hearts speak the opposite. That is, you understand this world to be the place of ease and comfort.
- Your lips make Tawbah, and claim that this world is despicable and debased, but your actions and preoccupations in this world give the impression that you will remain here forever.
- You say that the Aakhirah is much better than this world, but you make no effort to attain the Aakhirah, whereas you made the day and night one, in your efforts in this world. There is thus much discrepancy between your words and your actions)."

Those who remain in the companion of the pious will not be deprived in any way. Although they may be so ignorant and silly that they have not the slightest ability to benefit from such company, then too they will be blessed with seven bounties:

- ❖ They will be blessed with the blessings of the seeker of knowledge.
- ❖ They will be saved from sins and evils whist in the pious gathering.
- ❖ When arising from the gathering, they will also be blessed with mercy.
- ❖ They will also be recipients of the mercy which descends during the gathering.
- ❖ As long as they listen to the words of Deen, good deeds will be recorded for them in their Books of Deeds.
- ❖ The angels shade the Ulama and Taalib-e-Ilm, and they will also benefit from this.
- ❖ A good deed will be recorded for every step taken towards knowledge and one sin will be removed.

A Buzrug once stated, *"Seven things are the treasures of piety and each one is established from the Qur`aan Majeed:*

- ❖ Sincerity – "And they are not ordered except with the worship of Allaah, sincerely for Him."
- ❖ Good relations with parents – "That you give thanks to Me and your parents. To Me is your return."
- ❖ Bonding family relations – "And fear Allaah, The Being regarding Whom you ask about and strengthen family ties."
- ❖ Trustworthiness – "Indeed Allaah orders you with fulfilling trusts to its rightful recipients."
- ❖ Not obeying anyone else besides Allaah -- "And do take gods amongst each other, besides Allaah."
- ❖ Do not follow base desires – "And he has prevented the naffs from desires."
- ❖ To call out to Allaah Ta`ala with hope and fear – "They call unto their Rabb with fear and hope."

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THE CHAPTER OF EIGHTS.

Rasulullaah (sallAllaahu-alayhi-wa-sallam) mentioned that eight things cannot be satiated by eight:

- Looking cannot satiate the eyes.
- Rain cannot satiate the earth.
- A woman cannot satiate a man.
- Knowledge cannot satiate a scholar.
- Begging cannot satiate a beggar.
- Wealth cannot satiate a greedy person.
- Water cannot satiate the oceans.
- Wood cannot satiate a fire

Hadhrat Isa (A.S) said,

- Every type of speech is futile except the dhikr of Allaah,
- silence is useless without meditation and deliberation.
- All sights are useless unless they teach a lesson.
- Blessed is the person whose speech is the dhikr of Allaah,
- whose silence is in contemplation of the Hereafter,
- and whose sightseeing is with a lesson.
- A believer talks less and does more,
- while a hypocrite talks more and does less."

Hadhrat Abu Bakr (R.A) has mentioned that eight things are the beauty of eight:

- Chastity is the beauty of poverty.
- Gratitude is the beauty of a favour.
- Tolerance is the beauty of knowledge.
- Patience is the beauty of an adversity.
- Humility is the beauty of a student.

- Excessive weeping is the beauty of fear.
- Not reminding the recipient of a favour is the beauty of the favour.
- Concentration is the beauty of salaah.

3. **Hadhrat Umar (R.A) said:**

- The person who forsakes idle talk will be blessed with wisdom.
- The person who forsakes seeing futility will be blessed with humility of the heart.
- The person who forsakes unnecessary laughter will be blessed with awe and dignity.
- The person who forsakes joking will be blessed with sprightliness.
- The person who forsakes love for this world will be blessed with love for the Aakhirat (Hereafter).
- The person who forsakes searching for the faults of others will be blessed with the bounty of correcting his own faults.

The person who forsakes scrutinising the Being of Allaah will be blessed with exoneration from being a hypocrite

Hadhrat Umar (R.A) told Hadhrat Ahnaf bin Qais (R.A), "

- The awe shown to a person will be reduced by excessive laughter. The person who jokes becomes humiliated, and a
- person becomes renowned for that activity wherein he invests most of his time.
- The person who talks excessively becomes disgraced and shame faced.
- The person who loses face loses respect.
- The person who is immmodest loses fear of Allaah, and
- the heart of one who loses Allaah's fear eventually dies.
- Only Jahannam is befitting for the person whose heart has died."

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4. **Hadhrat Uthmaan (R.A) mentioned that those who recognise Allaah have the following eight characteristics:**

- ❖ Their hearts are imbued with a blend of (a) fear and (b) hope.
- ❖ Their tongues remain moist with Allaah's (a) praise and (b) glorification.
- ❖ Their eyes remain moist due to (a) modesty and (b) weeping.
- ❖ Their objective is (a) pleasing Allaah and (b) forsaking this world.

5. Hadhrat Ali (R.A) said:

- ❖ There is no good in the salaah that is without humility and concentration.
- ❖ There is no good in the fast wherein futile talk was not avoided.
- ❖ There is no good in the Tilaawah (recitation of Qur'aan) wherein one does not ponder (over the meaning of the Qur'aan).
- ❖ There is no good in knowledge that is without Taqwa.
- ❖ There is no good in wealth that is without generosity.
- ❖ There is no good in brotherhood that is without concern for the safety of each other.
- ❖ There is no good in the bounty that does not last.
- ❖ There is no good in the du'aa that is without sincerity.

Hadhrat Fudail bin Ayaadh (R.A) says that the person with perfect politeness is one who:

- ❖ Obeys his parents.
- ❖ Maintains sound family ties.
- ❖ Serves his friends.
- ❖ Is courteous towards his wife, servants and employees.
- ❖ Safeguards his Deen.
- ❖ Is careful with his wealth and only spends where necessary.
- ❖ Guards his tongue.

- ❖ Spends most of his time at home, avoiding wasting time on futile gatherings.

Imaam Abu Laith (R.A) says, "Abstain from laughing excessively and loudly. Eight harms come to the person who laughs excessively. These are:

- ❖ The ulema and wise men scorn such a person.
- ❖ The ignorant and foolish people become bold before him.
- ❖ Laughing increases his ignorance (if he is ignorant) and reduces his knowledge (if he is learned). {Rasulullaah (sallAllaahu-alaihi-wasallam) has mentioned that one portion of knowledge is reduced when a learned person laughs}
- ❖ Laughter causes one to forget his sins.
- ❖ Laughter makes one bold enough to continue sinning.
- ❖ Excessive laughter causes a person to forget death.
- ❖ others laugh because of him, all their resultant sins accrue to him.
- ❖ Laughing in this world leads to excessive weeping in the Hereafter.

(May Allaah save us all from excessive laughter and from all sins. Ameen).

Hadhrat Shaqeeq Zaahidi (rahmatullahi alaih) said, "It is appropriate for the person who sits at eight gatherings to derive eight things.

- ❖ He who sits in the gathering of the wealthy, the love and enthusiasm for the world will be created in his heart and if he already had this love, then it will be increased.
- ❖ He who sits with the poor, he will inculcate the quality of making Shukr and be contented. If this quality already exists in him, it will be increased.

- He who sits in the gathering of the king, pride and haughtiness will be created in him and his heart will be hardened.
- He who sits with women, ignorance and lust will be inculcated in his heart. If it was there before then it will be increased.
- He who sits in the company of children, he will become used to play and amusement.
- He who sits in the gathering of sinners will be inclined towards sin and will adopt an attitude of audacity and stubbornness.
- He who sits in the company of the pious will be inclined towards good actions and will develop a hatred for sin.
- He who sits in the company of Ulama will acquire knowledge and Taqwa. If it was present in him before, then it will be increased."

A Buzrug once said, "That person who is unable to do eight things should carry out another eight actions.

- That person who is unable to awake in the latter portion of the night and perform Tahajjud Salaat should try his utmost to abstain from sins during the day,
- He who does not have the ability to keep Nafl fasts should try to control his tongue,
- That non-Aalim, who desires to attain the virtue of the Ulama should try to engage in more reflection and contemplation,
- That person who, because of poverty is unable to give charity should try to impart whatever little knowledge he may have.
- He who cannot perform Hajj, because of valid reasons should try to attend the Jumuah Salaat regularly with exceptional diligence.
- He who cannot participate in Jihaad should make Jihaad against his naffs and shaitaan.
- He who desires to attain the rank of the constant worshippers, but is himself helpless and unable to make Ibaadat should try to reconcile antagonists.

- ❖ He who desiress of the rank of the Abdaal should try to like for others what he likes for himself. [Faqeeh (rahmatullahi alaih)]

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THE CHAPTER OF NINES.

Rasulullaah (sallAllaahu-alayhi-wa-sallam) said that Allaah sent revelation to Hadhrat Moosa (A.S), telling him that the foundation of all sins are three, viz.

- ❖ Pride.
- ❖ Jealousy.
- ❖ Greed.

These three then bred the following six:

- ❖ Eating to one's fill.
- ❖ Excessive sleep.
- ❖ Ease.
- ❖ Love for wealth.
- ❖ The desire to be praised.
- ❖ Love for position and status.

Hadhrat Abu Dharr (R.A) narrates from Rasulullaah (sallAllaahu-alaihi-wasallam) that Allaah says:

- ❖ Oh My slaves! Just as I have forbidden oppression upon Myself, you should also consider it haraam to oppress others.
- ❖ Oh My slaves! You were all once astray except for those whom I had guided. Therefore, ask Me for guidance and I shall guide you.

- Oh My slaves! All of you were hungry save for those whom I had fed. Therefore, ask Me for sustenance, and I will provide for you.
- Oh My slaves! All of you were naked, save those whom I had clothed. Therefore, ask Me for clothing and I will provide it for you.
- Oh My slaves! You are constantly engaged in sins, but I conceal our sins for you. Therefore, seek forgiveness only from Me and I will certainly forgive you.
- Oh My slaves! You can neither be of benefit to Me , nor can you harm Me.
- Oh My slaves! If all your past and future generations of man and jinn collectively become extremely pious, it will not add an iota to My sovereignty.
- Oh My slaves! If all your past and future generations of man and jinn collectively become extremely evil, it will not decrease an iota from My sovereignty.
- Oh My slaves! If all of man and jinn from the time of Hadhrat Aadam (A.S) have to gather at a place and ask from Me, and if I then had to fulfill every desire of each individual, it would not even decrease from My treasures the amount that decreases from the ocean when a pin is dipped therein and removed

9 RIGHTS ON A NEIGHBOUR

A person once asked Rasulullaah (sallAllaahu-alaihi-wasallam), "What are the rights of a neighbour?" The reply was:

- He should be granted a loan upon request.
- His invitation should be accepted.
- He should be visited when ill.
- He should be assisted upon request.
- He should be consoled when he suffers any loss.
- He should be congratulated upon a happy occasion.
- His funeral should be attended.

- His home and family should be cared for in his absence.
- A high building should not be constructed without his permission

Hadhrat Abu Bakr (R.A) said that there are three types of worshippers, each type having a few characteristics whereby they may be recognised. The three types are:

- Those who worship Allaah because of the fear they have for Him.
- Those who worship Allaah because of the expectations they entertain in Him.
- Those who worship Allaah because of the love they bear for Him.

<u>The three characteristics of the first group are:</u>

- They regard themselves as low.
- They regard their acts to be few.
- They regard their sins to be numerous.

<u>The three characteristics of the second group are:</u>

- They are a sterling example for others in every aspect (of good).
- They are most generous towards others in terms of material contributions.
- They hold the best opinion of every creation of Allaah.

<u>The three characteristics of the third group are:</u>

- For Allaah's pleasure, they give away the things they like and do not care for anything after attaining Allaah's pleasure.
- To please Allaah, they will carry out acts that are unpleasant to themselves.
- They accept the commands and prohibitions of Allaah in every situation.

Hadhrat Umar (R.A) says that Shaytaan has nine (special) disciples. They are called (1) Zalaytoon, (2) Watheen, (3) Laqoos, (4) A'waan, (5) Hafaaf, (6) Murra, (7) Masoot, (8) Daasim, and (9) Walhaan.

- ❖ Zalaytoon is commissioned in the marketplaces, where he raises his flag.
- ❖ Watheen accompanies calamities.
- ❖ A'waan remains with kings.
- ❖ Hafaaf remains with drunkards.
- ❖ Murra remains in the company of musicians.
- ❖ Laqoos remains with the fire-worshippers.
- ❖ Masoot spreads rumours.
- ❖ Daasim enters people's homes when the husband enters without greeting with Salaam. He then causes arguments between the couple till the result is divorce, Khula, or assault.
- ❖ Walhaan creates doubts in people's hearts with regard to their wudhu, salaah and other acts of Ibaadah.

4. **Hadhrat Uthmaan (R.A) says that Allaah will honour a person in the following nine manners if he is particular about performing his five daily salaah punctually, being steadfast in this practice:**

- ❖ Allaah will love him.
- ❖ Allaah will grant him sound health.
- ❖ The angels will protect him.
- ❖ Allaah will send blessings on his home.

- ❖ The resplendence of the righteous will emanate from his face.
- ❖ Allaah will soften his heart.
- ❖ He will cross over the bridge of Siraat with the speed of lightning.
- ❖ He will be saved from the fire of Jahannam.
- ❖ He will live as the neighbour to such people who will neither experience fear nor grief on the Day of Qiyaamah.

5. **Hadhrat Ali (R.A) said that crying is of three types:**

- ❖ Crying for fear of Allaah's punishment.
- ❖ Crying for fear of Allaah's wrath.
- ❖ Crying for fear of severing ties with Allaah.

He continued to say that:

- ❖ The first type of crying serves as expiation for sins.
- ❖ The second type cleanses one of shortcomings.
- ❖ The third type results in love for the pleasure of the Beloved.

Therefore (he continued):

- ❖ Expiation results in safety from Jahannam.
- ❖ Cleansing of one's shortcomings results in high ranks and eternal bounties.
- ❖ Love for the pleasure of one's Beloved (Allaah) results in the tidings of Allaah's pleasure, together with seeing Allaah, as well as the company of the angels.

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THE CHAPTER OF TENS.

9. ***Rasulullaah (sallAllaahu-alayhi-wa-sallam) encouraged the usage of the Miswaak, citing the following ten virtues of using it:***

- ❖ It cleanses the mouth.
- ❖ It is a means of pleasing Allaah.
- ❖ It upsets Shaytaan.
- ❖ It attracts the love of Allaah, as well as that of the angels who are commissioned to protect people.
- ❖ It strengthens the gums.

- It purges phlegm.
- It lends a good fragrance to the mouth.
- It purges bile.
- It sharpens the eyesight.
- It rids the mouth of odours.

[To crown it all, it is the Sunnah of Rasulullaah (sallAllaahu-alayhi-wa-sallam)]. Thereafter, Rasulullaah (sallAllaahu-alayhi-wa-sallam) added that the salaah performed after using the Miswaak is seventy times superior to the salaah performed without using the Miswaak

10. Rasulullaah (sallAllaahu-alayhi-wa-sallam) mentioned that the following ten persons perpetrate acts of kufr yet they think that they have Imaan:

- The murderer.
- The person who practises black magic.
- The cuckold who is not concerned about whom his wife associates with.
- The person who withholds his zakaah.
- The person who consumes intoxicants.
- The person who does not perform Hajj even though it is obligatory on him.
- The person who stirs anarchy.
- The person who sells weapons to those kuffaar who are fighting the Muslims.
- The person who commits anal sex with his wife.
- The person who marries a woman whom the Shari'ah has forbidden for him (e.g. his sister, aunt, niece, etc).

7. The Nabi (sallAllaahu-alayhi-wa-sallam) said:

- A person can never be a Mu'min in the heavens and the earth till he gives freely or associates regularly.
- This cannot happen until one becomes a Muslim.
- He can never be Muslim until all Muslims are safe from his hands and tongue.
- He cannot be a Muslim until he becomes an Aalim.
- He cannot be an Aalim until he practises on his knowledge.

- He cannot practise on his knowledge until he becomes alienated from the world.
- He cannot alienate himself from the world until he becomes abstinent.
- He cannot be abstinent until he adopts humility.
- He cannot adopt humility until he recognises himself.
- This cannot be until he acquires an understanding in the Qur'aan (and Islaamic beliefs

Rasulullaah (sallAllaahu-alayhi-wa-sallam) mentioned that good fortune is of ten types. Five are in this world, while the other five are in the Aakhirat (Hereafter). The five of this world are:

- Knowledge.
- Ibaadah.
- Halaal sustenance.
- Patience through adversities.
- Gratitude for bounties.

The five related to the Aakhirat (Hereafter) are:

- For the angels of death to treat one gently.
- Having no fear for Munkar and Nakeer in the grave.
- Being saved from punishment on the Day of Qiyaamah.
- For one's sins to be erased and his good acts accepted.
- Crossing the bridge of Siraat with the speed of lightning and entering Jannah in peace

Rasulullaah (sallAllaahu-alayhi-wa-sallam) said that the following ten punishments will afflict the person who laughs excessively:

- His heart will die.
- His face will be without lustre.
- Shaytaan will be pleased with him.
- Allaah will be displeased with him.
- He will be harshly questioned on the Day of Qiyaamah.
- Rasulullaah (sallAllaahu-alayhi-wa-sallam) will turn away from him on the Day of Qiyaamah.
- The angels curse him.

- The inhabitants of the heavens and the earth will detest him.
- He will forget everything.
- He will be humiliated on the Day of Qiyaamah

Hadhrat Abdullaah bin Abbaas (R.A) reports from Rasulullaah (sallAllaahu-alayhi-wa-sallam) that, from amongst the following ten categories of people, only those will enter Jannah who repent (i.e. they will never enter Jannah till they repent). They are:

- The Qalaa
- The Jayoof
- The Qattaat
- The Daboob
- The Dayyooth
- The person of Irtaba
- The person of the Kooba
- The Atal
- The Zaneem
- The person who disobeys his parents.

- When Rasulullaah (sallAllaahu-alayhi-wa-sallam) was asked for the definition of **the Qalaa**, he replied, "He is the person who backbites about people before the king."
- When Rasulullaah (sallAllaahu-alayhi-wa-sallam) was asked for the definition of **the Jayoof**, he replied, "He is the person who steals the burial shroud from graves."
- When Rasulullaah (sallAllaahu-alayhi-wa-sallam) was asked for the definition of **the Qattaat**, he replied, "He is the person who carries tales."

- When Rasulullaah (sallAllaahu-alayhi-wa-sallam) was asked for the definition of **the Daboob**, he replied, "He is the person who gather young girls in his home for adultery."
- When Rasulullaah (sallAllaahu-alayhi-wa-sallam) was asked for the definition of **the Dayyooth**, he replied, "He is the person who is not possessive over his family (wife, daughters, etc)."

- When Rasulullaah (sallAllaahu-alayhi-wa-sallam) was asked for the definition of the person **of Irtaba**, he replied, "He is the person who plays the drum."
- When Rasulullaah (sallAllaahu-alayhi-wa-sallam) was asked for the definition of the person of **the Kooba**, he replied, "He is the person who plays the guitar."
- When Rasulullaah (sallAllaahu-alayhi-wa-sallam) was asked for the definition of **the Atal**, he replied, "He is the person who neither forgives others, nor accepts any excuse."
- When Rasulullaah (sallAllaahu-alayhi-wa-sallam) was asked for the definition of **the Zaneem**, he replied, "He is that illegitimate child who sits in the streets and backbites about others."

Nabi (sallAllaahu-alayhi-wa-sallam) mentioned that Allaah will never accept the salaah of the following ten people (i.e. although their obligation will be discharged, they will not be rewarded for their salaah):

- The person who does not recite any Qiraa''ah (portion of the Qur'aan) while performing salaah alone.
- The person who does not pay his zakaah.
- The person who leads people in salaah while they are upset with him on some reasonable account.
- An escaped slave.
- A drunkard.
- The woman who spends a night while her husband is displeased with her.
- The woman who performs salaah without covering her head.
- A person who consumes interest.
- A tyrannical king.
- The person whose salaah does not prevent him from unsuitable and immoral acts, and distances him from Allaah.

15. **Rasulullaah (sallAllaahu-alayhi-wa-sallam) mentioned that every person entering the Masjid should carry out the following:**

- ❖ Keep a thorough check on his shoes and socks (to ensure that these have no impurities on them).
- ❖ Enter with the right foot while reciting the du'aa:

[<u>TRANSLATION</u>: "I enter in the name of Allaah. Peace be on Allaah's Rasul (sallAllaahu-alayhi-wa-sallam) and on Allaah''s angels. O Allaah! Open the doors of Your mercy for us, for You are indeed the Giver."]

- ❖ Greet those in the Masjid (in a lowered voice so as not to disturb those engaged in Ibaadah).
- ❖ If there are no people in the Masjid, he should say: 𝔸As Salaamu Alaynaa wa Alaa Ibaadillahis Saaliheen" [Peace be on us, and on all Allaah's pious bondsmen].
- ❖ He should then recite, 𝔸Ash Hadu Alaa Ilaaha illal Laahu wa anna Muhammedan Rasulullaah."
- ❖ He should not pass in front of a person who is performing salaah.
- ❖ He should not do anything worldly, nor talk anything worldly.
- ❖ Perform (at least) two rakaahs of salaah before leaving.
- ❖ Enter with wudhu.
- ❖ Recite the following du'aa when leaving:

[<u>TRANSLATION</u>: "O Allaah! You are Pure and Deserving of all praises. I testify that none is worthy of worship but You, I seek Your forgiveness and turn to You in penitence."]

Hadhrat Abu Hurairah (R.A) reports from Rasulullaah (sallAllaahu-alayhi-wa-sallam) that salaah is a pillar of Islaam and brings the following ten benefits:

- ❖ Salaah is a brightness for the face.
- ❖ It is a light for the heart.
- ❖ It is a comfort for the body.
- ❖ It is solace in the grave.
- ❖ It is a means of attracting Allaah's mercy.
- ❖ It is a key to the heavens.
- ❖ It is a weight on the scales.
- ❖ It is a means of gaining Allaah's pleasure.
- ❖ It is the price for Jannah.

- ❖ It is a barrier from Jahannam.

Rasulullaah (sallAllaahu-alayhi-wa-sallam) said further, AThe person who establishes salaah (as it should be) has established the entire Deen (i.e. he will certainly carry out the other injunctions of Deen). Whoever neglects salaah has destroyed Deen.”

17. **Hadhrat Aa'isha (R.A) reports from the Nabi (sallAllaahu-alayhi-wa-sallam) that, when Allaah will enter a person into Jannah, he will send an angel to the person with a gift and the clothes of Jannah.** As they will want to enter, the angel will request them to stop saying, AI have a gift for you from the Rabb of the universe.” **When they will ask about the nature of the gift, the angel will tell them that it consists of ten rings bearing ten inscriptions.**

- ❖ **The first** will bear the words, **“Peace be on you! May you be pleased. Enter therein to abide forever.”** [Surah Zumar, verse 73]
- ❖ **The second** will have the words, AAll worries and grief has been lifted from you.”
- ❖ **The third** will read, **“This is the Jannah that you have inherited because of the acts you carried out.”** [Surah A’raaf, verse 42]
- ❖ **The fourth** will read, “We will adorn you with finery and jewellery.”
- ❖ **The fifth** will have the words, **“We will betroth them to the large eyed damsels.”** [Surah Dukhaan, verse 54] Also, **“Verily, they will be the successful ones today on account of their patience.”**
- ❖ **The sixth** will bear the words, **“Today, this is your reward for the obedience that you showed.”**
- ❖ **The seventh** will read, **“You have regained youth after which you will never grow old.”**
- ❖ **The eighth** will contain the words**, “You have become safe without very having to fear again.”**
- ❖ **The ninth** will read, **“You have gained the companionship of the Ambiya (A.S), the Siddiqeen, the**

martyrs and the righteous."

- **The tenth** ring will bear the inscription, **"You will live as the neighbours of Allaah, the Owner of the Glorious Throne."**

Thereafter, he angel will announce, AEnter with peace and safety." When the people enter Jannah, they will (out of gratitude) say, **"All praise be to Allaah, Who has removed grief from us. Undoubtedly our Rabb is Most Forgiving, Appreciative."** [Surah Faatir, verse 34]

The people of Jannah will also exclaim, **AAll praise be to Allaah, Who has fulfilled His promise to us, made us inheritors of the earth, and we may settle wherever we wish in Jannah. Excellent indeed is the reward of those who perform good acts!"** [Surah Zumar, verse 74]

22. **Rasulullaah (sallAllaahu-alayhi-wa-sallam) said that the man or woman who recites the following ten phrases a thousand times on the night of Arafaat, will receive whatever he asks for. The condition is that he should not sever any family tie and not make du'aa for a sin. The words are:**

- Pure is the Being Whose throne is in the heavens.
- Pure is the Being Whose kingdom and authority prevails on earth.
- Pure is the Being Whose path is on the land.
- Pure is the Being Whose spirit is in the air.
- Pure is the Being Whose supremacy is over fire.
- Pure is the Being Whose knowledge contains what is in the wombs.
- Pure is the Being Whose decree prevails in the graves.
- Pure is the Being Who raised the skies without any pillar.
- Pure is the Being Who laid the earth in place.
- Pure is the Being besides Whom there is no place of safety and succour.

23. **Hadhrat Abdullaah bin Abbaas (R.A) narrates that**

Rasulullaah (sallAllaahu-alayhi-wa-sallam) once asked Iblees, "How many people of my ummah do you love most?" Iblees replied that these were ten persons:

- A tyrannical king.
- A proud person.
- The wealthy person who does not care how he earns his wealth and where he spends it.
- The Aalim who assists an oppressive ruler.
- A dishonest trader.
- A person who hoards.
- An Adulterer.
- The usurer.
- The miser who does not care where he gets the wealth to hoard.
- The drunkard.

24. **Thereafter, Rasulullaah (sallAllaahu-alayhi-wa-sallam) asked Iblees about those of the ummah who are his enemies. Iblees named the following persons as his enemies:**

- Rasulullaah (sallAllaahu-alayhi-wa-sallam), whom Iblees hates.
- The Aalim who practises on his knowledge.
- The bearer of the Qur'aan who fulfils the demands of the Qur'aan.
- The one who calls out the Adhaan five times daily for Allaah's pleasure.
- The person who loves the poor, the orphans and the destitute.
- The compassionate person.
- The person who submits before the truth.
- The youth who is brought up in Allaah's obedience.
- The person who eats halaal food.
- The two persons who love each other for Allaah's pleasure.
- The person who is always eager to perform salaah with Jamaa'ah.
- The person who performs salaah during the dead of night when everyone else is sleeping.

- The person who retrains himself from acts that are haraam.
- The person who wishes well for all Muslims and does not harbour any ill feelings towards another person.
- The person who constantly remains in the state of wudhu.
- The generous person.
- The person who has excellent character.
- The person who is convinced that Allaah will fulfil everything that He stands surety for.
- The person who cares for widows.
- The person who prepares for death

Hadhrat Ebrahim (alaihi salaam) was ordered to do ten things:

- Trimming the moustache
- Gargling
- Pouring water into the nostrils
- Using the Miswaak
- Parting the hair (making a path)
- Clipping the nails
- Making circumcision
- Removing the hair in the armpit
- Removing hair below the navel
- Making Istinjaa with water.

Hadhrat Abu Bakr (R.A) mentioned that, when a person is blessed with the following ten traits, ***it is as if he has been saved from all calamities, has reached the rank of those who are close to Allaah, as well as that rank of those who possess Taqwa:***

- A contented heart together with remaining truthful.
- Perfect patience coupled with remaining grateful.
- Poverty coupled with asceticism.
- Perpetual concern coupled with a hungry belly.
- Perpetual sorrow coupled with fear.
- Continuous exertion couples with a submissive body.
- Perpetual tenderness accompanied by mercy.

- Modesty accompanied by incessant love.
- Beneficial knowledge accompanied by unfaltering tolerance.
- Perpetual Imaan coupled with a stable intellect.

3. *Hadhrat Umar (R.A) stated that ten things are useless without ten:*

- Intelligence is useless without Taqwa.
- Status cannot be obtained without knowledge.
- Success cannot be received without fear of Allaah.
- A king without justice is not justifiable.
- Nobility and high birth is insignificant without good manners.
- Happiness without safety is bitter.
- Affluence is useless without generosity.
- Poverty is useless without being contented.
- A high status is useless without humility.
- Jihaad cannot be made without inspiration from Allaah.

4. *Hadhrat Uthmaan (R.A) has cited the following ten factors as the most endangered:*

- The Aalim who is not questioned (about Islaamic rulings, etc, i.e. people do not recognise his worth).
- Knowledge that is not practised on.
- A sound opinion that is not accepted.
- A weapon that is not used (in jihaad).
- The Masjid wherein salaah is not performed.
- Wealth that is not spent (in good causes).
- The copy of the Qur'aan that is not recited.
- The horse that is not mounted (for jihaad).
- The knowledge of asceticism that lies within the heart of a person who is desirous of the world.
- Lengthy hopes, which a person does not make into a provision for his journey (i.e. a person entertains lengthy hopes without doing anything for the sake of his life in the Aakhirat (Hereafter)).

5. *Hadhrat Ali (R.A) said:*

- Knowledge is the best legacy.
- Good manners is the best trait.
- Taqwa is the best provision.
- Ibaadah is the best capital.
- Good acts are the best guides.
- Good character is the best companion.
- Tolerance is the best advisor.
- Contentment is the best wealth.
- Taufeeq (inspiration and ability from Allaah) is the best aid.
- Remembrance of) death is the best teacher of conduct

Commenting on the verse: **When his Rabb tried Ibraheem with certain words, which he fulfilled," Hadhrat Abdullaah bin Abbaas (R.A) said that ten acts are natural.** Five of these pertain to the head, while another five concern the rest of the body. Those relevant to the head are:

- Trimming the moustache.
- Gargling the mouth.
- Rinsing the nostrils, as is done during wudhu and ghusl (this is referred to as istinshaaq' in the Ahadeeth.
- Brushing the teeth with a miswaak.
- Cutting the hair of the head.

The five relevant to the rest of the body are:

- Paring the nails.
- Shaving the pubic hair.
- Circumcision.
- Removing underarm hair.
- Washing with water after answering the call of nature.

5. **Hadhrat Abdullaah bin Abbaas (R.A)** mentioned, AAllaah will send ten mercies on the person who recites Durood (invokes Allaah's mercy) on Rasulullaah (sallAllaahu-alayhi-wa-sallam). On the other hand, when a person swears Rasulullaah (sallAllaahu-alayhi-wa-sallam), Allaah will make him taste the punishment of his swearing ten times. Have you not seen that when the accursed Waleed bin Mughiera once

swore Rasulullaah (sallAllaahu-alayhi-wa-sallam), Allaah revealed ten curses on him in the verses: **"Do not follow every worthless person who takes oaths, who insults and carries tales. Who forbids good, transgresses, and sins. Cruel and, moreover, ill-famed (illegitimate). This, because he has much wealthy and children. When Our verses are recited to him he says, Tales of the old men."** [Surah Qalam, verses 10 to 15]

6. ***Hadhrat Jaabir Bin Abdillaah (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that in the Divine Scripture which Allaah Ta`ala had given to Hadhrat Moosa (alaihi salaam), the Tawraah, the following ten things were written, inter alia:***

- Moosa! Do not ascribe any partners to Me. This punishment of mine will be carried out: 'The Fire will incinerate the faces of the Mushrikeen.'
- Make Shukr unto Me and your parents, the result of which is that you will be saved from calamities, your lifespan will increase and your life will be comfortable. You will also be granted better bounties than what you are making Shukr for. "If you make Shukr, I will increase for you."
- Do not kill someone unjustly, otherwise the earth and skies will restrict and restrain you and you will be liable for The Fire.
- Do not take false and sinful oaths on My Name. He who does not honour and revere my Name, I will not cleanse him.
- Never be jealous of those upon whom I have showered My favours. The jealous one is the enemy of My bounties. He expresses displeasure at My distribution and has misgivings regarding My Decree. He who deals with Me in such a way has no relationship with Me.
- One should never give testimony about that thing which he has not witnessed or heard or regarding which his heart is not contented. Otherwise, on the Day of Qiyaamah I will call him to account.
- Never steal. Do not fornicate (especially) with your neighbour's wife. The iniquity of this evil will result in your

being deprived of My mercy and the doors of the heavens will be closed upon you. (Adultery and fornication are Haraam for all. However, mention is made of the neighbour's wife, since she lives nearest to one and the possibility of fornication with her is greatest).

- What one loves for oneself, one should love for the next. (This is the basis of Imaan and sincerity).
- Never slaughter an animal except for Me. I love that sacrifice which is made in My Name and sincerely for Me. (Sacrificing an animal is an Ibaadat, and Ibaadat is not permissible except in the Name of Allaah Ta`ala).
- Reserve and make free for yourself and your disciples Saturdays (especially) for My Ibaadat. (Saturdays were made blessed and sanctified days for Hadhrat Moosa (alaihi salaam), just as Fridays are for the Ummat of Muhammad – sallAllaahu alaihi wasallam).

Once, when Hadhrat Yahya bin Mu'aadh (A.R) saw a ascetic having inclinations towards the world, he addressed him thus:

- ***"O person of knowledge and the Sunnah! Your palace is like that of the Roman kings (in their splendour).***
- ***Your home is like that of Persian emperors (in their size).***
- ***Your abode is like that of Qaaroon.***
- ***Your Doors are like those of Taaloot.***
- ***Your clothes are like those of Jaaloot (Goliath).***
- ***Your creed seems like that of Shaytaan.***
- ***Your possessions are those of pride.***
- ***Your authority is like that of Fir'oun.***
- ***Your judge is terrestrial, greedily accepting bribes.***
- ***Your death will be like that of an ignoramus."***

He continued to say, AWhere are those born, who possess the qualities of Muhammed (sallAllaahu-alayhi-wa-sallam)?"

A poet says:

"O those who cry to their Rabb in various ways!
O the one who seeks an abode in the Home of Peace (Jannah)!
O the one who expresses his grief in repentance year after year!
Of creation, I do not see you as one who does justice to himself
O you who is negligent of fasting! If you were merciful to your day
And breathed life to your nights by standing in salaah
And sufficed with a little food and drink
You would become worthy of high stations
And great distinction from the Rabb of Creation
And immense pleasure from the One Who possesses all Majesty and Benevolence."

[Translated from an Arabic poem]

Hadhrat Abul Fadhl (A.R) says that Allaah has referred to His Book by the following ten names:

- ***Qur'aan, Furqaan, Kitaab, Tanzeel, Huda, Noor, Rahma, Shifaa, Rooh, Dhikr.***

From these, Qur'aan, Furqaan, Kitaab and Tanzeel are well known. The others are mentioned in the following Qur'aanic verses:

- "Oh people! Indeed an Advice has come to you from your Rabb, a Cure (Shifaa) for what is in the breasts, Guidance (Huda) and a Mercy (Rahma) to the believers." [Surah Yunus, verse 57]

⇨ "Without doubt there has come to you from Allaah a light (Noor) and a clear BookY" [Surah Maa'idah, verse 15]

⇨ ☐ "In this manner did We reveal the Rooh to you by Our command." [Surah Shura, verse 52]

⇨ "We have revealed the Reminder (Dhikr) to you so that you may explain to the people what has been revealed to them, and so that they may reflect." [Surah Nahl, verse 44]

Hadhrat Anas bin Maalik (R.A) says that the earth makes the following ten announcements daily:

❖ "O son of Aadam (A.S)! Today you walk on my back, but your abode is in my belly.
❖ You are disobedient on my back, but will be punished in my belly.
❖ You laugh on my back, whereas you will weep in my belly.
❖ You are jubilant on my back, whereas you shall grieve in my belly.
❖ You amass riches on my back, but will have regrets in my belly.
❖ You eat haraam on my back, but will have to eat worms in my belly.
❖ You behave proudly on my back, whereas you will be disgraced in my belly.
❖ You walk about happily on my back, but will lie in distress in my belly.
❖ You walk in light on my back, but will be in total darkness in my belly.
❖ You associate with people on my back, but will lie in solitude in my belly."

Hadhrat Hasan Basri (A.R) relates that he was once walking through the gullies and marketplaces of Basrah with a devout youth. They happened to pass by a doctor who was faced with many patients holding bottles in their hands. The bottles all contained water, and they were requesting the doctor for

medicine. The youth approached the doctor and asked for a medicine that purged a person of sins and cured the diseases of the heart. The doctor then mentioned the following prescription to the youth:

- ❖ Take the roots of the tree of humility together with the roots of the tree of poverty.
- ❖ Mix the fruit of Taubah to this.
- ❖ Blend this into the powder of Allaah's pleasure.
- ❖ Pulverise this with the powder of contentment.
- ❖ Throw everything into the pot of Taqwa.
- ❖ Add the water of modesty to the mixture.
- ❖ Boil the pot with the fire of Allaah's love.
- ❖ Empty the contents into the cup of gratitude.
- ❖ Cool it with the fan of hope.
- ❖ Drink it with the spoon of Hamd (Allaah's praise).

When you will do this, you will have assistance through every disease and adversity of this world and the Aakhirat (Hereafter).

Hadhrat Ibraheem bin Adham (A.R) was asked, "Allaah says, **Supplicate to Me, and I shall respond.'** However, we supplicate to Him, but our du'aas are nor answered." In reply to this, Hadhrat Ibraheem bin Adham (A.R) replied, "(How can your du'aas be accepted when ten things have died in your heart (viz.):

- ❖ You have recognised Allaah, but have not fulfilled His rights.
- ❖ You have recited Allaah's Book, but have not practised on it.
- ❖ You claim that Iblees is your enemy, but you have befriended him.
- ❖ You claim to love Rasulullaah (sallAllaahu-alayhi-wa-sallam), but have forsaken his Sunnah all at once.
- ❖ You claim to love Jannah, but do not perform the acts to get you there.
- ❖ You claim to fear Jahannam, but you do not abstain from sin.
- ❖ You claim that death is a reality, but you do not prepare for it.

- You are busy searching for faults in others, but you fail to correct your own faults.
- You consume the sustenance Allaah provides, but you do not thank Him.
- You bury the deceased with your own hands, but fail to derive a lesson from them

Hadhrat Wahab bin Munabbih (A.R) says that the following words are written in the Torah:

- The person who makes provisions in this world for his life in the Aakhirat (Hereafter), will be saved from Allaah's punishment on the Day of Qiyaamah.

Faqeeh (rahmatullahi alaih) says, "My brother, do not be misled by the Aayat:

"He who comes with (carries out) a good act, for him is ten times its likeness (in reward),
And he who comes with an evil act, he will not be rewarded, except the likeness thereof,
And they will not be oppressed."

The ten times reward for a good deed is for that person who comes with it (his good deed) on the Day of Qiyaamah. To carry out a good act is simple, but to be able to take that good deed on the Day of Qiyaamah is a difficult task. On that Day only those deeds which are accepted by Allaah Ta`ala will be taken forth, and we are totally unaware of about what will be accepted. As for there being only one punishment for each sin, there lies hidden in every sin, ten evils:

- ***Displeasure of The Creator***
- ***Pleasure of shaitaan***
- ***Detachment from Jannat***
- ***Proximity to Jahannum***
- ***Increase and boosting of the naffs***
- ***The heart is stained by it***
- ***Discomfort is caused to the Angels of protection***

- ***Nabi (sallAllaahu alaihi wasallam) is saddened by it (the sins of the Ummat are presented to Nabi (sallAllaahu alaihi wasallam), and he is disturbed by it)***
- ***The day or night will testify against the sinner (On the Day of Qiyaamah, the place and time of the enactment of the sin will testify against the sinner)***
- ***It is a breach of trust against the creation (the meaning here is two-fold, in that firstly, because of the sin, the sinner will no longer be a trustworthy person. He will be unworthy of giving testimony. Because of the sin, someone else's right was usurped or misplaced, owing to which that person will become a witness. The other meaning is that the sin counts against the entire creation as a whole. Sinning deprives and prevents the Mercy of Allaah Ta`ala from descending on earth. This causes corruption and difficulty upon the entire creation, such that even the lifeless creations are negatively affected by it).***

The under-mentioned qualities are necessary for an Aalim [Faqeeh - rahmatullahi alaih]:

- ***Sincerity: Without this, knowledge and practice are useless. That action which has no sincerity is devoid of reward.***
- ***Fear of Allaah Ta`ala: This is the basis of sincerity and action.***
- ***Advice: This is the object of knowledge, that a man practises himself and he advises and encourages others.***
- ***Mercy: This is the basis of advice and propagation. A person makes an effort to reform others through the medium of mercy.***
- ***Patience and forbearance: Difficulties and trials present themselves in the effort to propagate and advice has to be borne with patience. Without this, propagation is incomplete and impossible.***

- ***Humility: This is the hallmark of knowledge. Proper knowledge teaches humility. This is loved by Allaah Ta`ala and His servants alike.***
- ***Chastity: This is the jewel of every human. It is especially necessary for the Aalim; otherwise his advice and propagation will be ineffective.***
- ***Research: Knowledge increases and is safeguarded through proper study and research of Kitaabs. This in most essential for every Aalim.***
- ***Benefit (to others): Just as it is necessary for every Aalim to practise his knowledge himself, so too is it of utmost importance that he conveys the message and teaches others the necessary Masaa`il and gives advices. It is a great sin and an abuse (of trust) to conceal a Mas`alah after knowing it. Great warnings have been issued against this.***
- ***Minimum concealment: In the quest for knowledge, shame is not permissible. In fact, it is a means of deprivation. Knowledge is increased by asking questions.***

"Ask the Ahle Thikr,
If you do not know."

Hadhrat Abu Hafs (rahmatullahi alaih) said, "Ten things are extremely evil and detestable for ten persons:

- ***A sharp and swift nature for a king: Because of this the entire populace will be in turmoil and difficulty.***
- ***Miserliness in the wealthy: Because of this neither the rights of Allaah Ta`ala nor those of His servants will be fulfilled.***
- ***Greed in the Ulama: Because of this, their dignity and honour will be diminished.***
- ***Greed in the poor: Because of this there will be no distinction between respect and disgrace.***
- ***Immodesty in the rich and noble people: What then will be the condition of the lesser people?***

- ***The old imitating the young: There is no benefit in this, since there is a vast difference between the original and imitation.***
- ***Men imitating women: It is an honour to be male. To alter this situation is plain stupidity.***
- ***Women imitating men: The beauty and charm of women are best seen when they as women.***
- ***The Zaahid's frequenting the doors of the wealthy: This act is completely contrary to the nature of a Zaahid.***
- ***Performing Ibaadat with ignorance: Such silly and stupid mistakes will be perpetrated that the Ibaadat will be flung back at the doer."***

- The person who forsakes jealousy will be praised in front of the entire creation on the Day of Qiyaamah.
- The person who forsakes the love of position will be honoured in the court of the Mighty King.
- The person who forsakes futility in this world will be in comfort with the pious people.
- The one who forsakes disputes in this world will be amongst the successful ones on the Day of Qiyaamah.
- The person who forsakes miserliness in this world will be highly acclaimed on the Day of Qiyaamah.
- The person who forsakes ease in this world be happy on the Day of Qiyaamah.
- The person who forsakes haraam in this world be in the company of the Ambiya (A.S) on the Day of Qiyaamah.
- For the person who forsakes looking at haraam (strange women, television, video, etc), Allaah will keep his eyes pleased in Jannah.
- Allaah will raise a person with the Ambiya (A.S) and the pious if he opts for a life of poverty instead of affluence in this world.
- Allaah will fulfil the needs for this world and of the Aakhirat (Hereafter) for the person who engages in catering for the needs of others.
- If a person wants a companion in the grave should awaken at the dead night to perform salaah.
- The person who desires to have shade beneath the throne of Rahmaan should adopt abstinence.
- If as person wants an easy reckoning, he should always wish well for his fellow Muslim brothers and for himself.
- A person must be abstinent if he desires that the angels greet him.
- If a person wants to live in the centre of Jannah, he should ensure that he engages in Allaah’s Dhikr the entire day and night.
- The person who desires to enter Jannah without reckoning should repent sincerely to Allaah.
- The person who wants to be wealthy should be pleased with Allaah’s distribution (of sustenance).
- The person who, in Allaah’s eyes, wants to be regarded as one

with deep understanding, should adopt humility.

- ❖ The person who wants to be a Hakeem (wise man) will have to be an Aalim (i.e. acquire the knowledge of Deen).
- ❖ If a person desires to be safeguarded from the evil of people, he should speak well of everyone and reflect over the origin of his creation and the reason for his creation.
- ❖ The person who desires the honour of both worlds should give preference to the Aakhirat (Hereafter) over this world.
- ❖ If a person desires the never-ending Jannatul Firdous and it's bounties, he should not waste his life in the corruption of this world.
- ❖ If a person desires Jannah in this world as well as in the Aakhirat (Hereafter), he should be generous because the generous people are close to Jannah and far from Jahannam.
- ❖ If a person desires that his heart be filled with perfect light, he must ponder about Allaah's creation.
- ❖ If a person desires a body that perseveres, a tongue that always engages in Allaah's Dhikr, and heart filled with humility, he should abundantly seek forgiveness on behalf of all Muslim men and Muslim women.

TEN OPPRESSORS.

Hadhrat Sufyaan Thauri (R.A) says that ten people are regarded as oppressors viz.

- ❖ The person who prays for himself, but forget his parents and other Mu'mineen.
- ❖ The person who does not recite at least a hundred verses of the Qur'aan daily.
- ❖ The person who leaves the Masjid without performing at least two rakaahs of salaah.
- ❖ The person who passes a graveyard without greeting the deceased or praying for them.
- ❖ The person who enters a city on a Friday and leaves without performing the Jumu'ah salaah.

- That man or woman in whose vicinity a learned person comes and none acquires any religious knowledge from him.
- Those two people who love each other for the pleasure of Allaah but are unaware of each others names.
- That person who is invited by another but does not accept his invitation (when acceptance does not contradict the shari'ah).
- That youngster that has no commitments yet does not acquire any religious knowledge or manners.
- That person who has eaten to his fill while his neighbour goes hungry.

Hadhrat Faqeeh (rahmatullahi alaih) said, "A Muazzin should possess ten qualities in order to benefit from the virtues of giving Athaan:

- He must be aware of the times of Salaat (so that he may make the Athaan at the correct times.)
- He must safeguard his voice and throat (so that the Athaan is heard properly and reaches far.)
- He should not be offended or enraged when someone gives the Athaan in his absence. (This is bad a trait.)
- He should give the Athaan in a melodious and correct way (The tajweed and words must be clear.)
- He gives Athaan with the intention of reward (Not as a paid job or to impress the people)
- He enjoins good and forbids evil.
- He should wait for the Imaam as long as the people are not inconvenienced (The Imaam should also not unnecessarily delay.)
- He is not displeased and upset if someone takes his place in the Musjid. (There is no specific place for the Muazzin. He can give Takbeer from the right, left or the centre)
- He should not perform any (over) long Salaat between the Athaan and Jamaat (so people have to wait for him)
- He sees to the cleanliness of the Musjid. (This is among the Faraaidh of the Muazzin.)

Similarly, there are also ten qualities for an Imaam, so that his and the followers' Salaats are complete and perfect:

- He recites the Qur`aan Majeed with proper Tajweed and he must be acquainted with the Masaa`il (of Salaat). (Without this the Salaat is incomplete, and at times it is not accepted at all!)
- He must make the Takbeers for the various postures clearly (so that there is no confusion among the musallis)
- He must make the Ruku and Sujood properly (Otherwise Salaat will be incomplete)
- He must abstain from Haraam and doubtful things. (Imaamat is not a trivial matter, it is a very sanctified position)
- His body and clothes must be Paak (so that no offence is given to the followers)
- He should not prolong the recitation against the wishes of the people. (It should be so long as not to cause inconvenience and it must be according to the Sunnat)
- He should not be proud or boastful about his Imaamat.
- He should ask Allah for forgiveness before starting with the Salaat (This is only possible if the Imaam is ready from before time for Salaat. It is difficult to do if he comes running.)
- He must make intention for the followers when making salaam (On the right side for the people sitting on the right and likewise for the left side.)
- If any poor traveller comes to the Musjid, the Imaam must enquire about his well-being (This is the responsibility of the Imaam)."

- The person who prays for himself, but forget his parents and other Mu'mineen.
- The person who does not recite at least a hundred verses of the Qur'aan daily.
- The person who leaves the Masjid without performing at least two rakaahs of salaah.
- The person who passes a graveyard without greeting the deceased or praying for them.
- The person who enters a city on a Friday and leaves without performing the Jumu'ah salaah.
- That man or woman in whose vicinity a learned person comes and none acquires any religious knowledge from him.
- Those two people who love each other for the pleasure of Allaah but are unaware of each others names.
- That person who is invited by another but does not accept his invitation (when acceptance does not contradict the shari'ah).
- That youngster that has no commitments yet does not acquire any religious knowledge or manners.
- That person who has eaten to his fill while his neighbour goes hungry.

Advising his son, Hadhrat Luqmaan (A.S) said that wisdom denotes carrying out the following:

- Revive your dead heart (by means of Allaah's Dhikr).
- Remain with the poor.
- Avoid the company of kings.
- Make downtrodden people noble.
- Free slaves.
- Make way for the destitute.
- Make the poor wealthy.
- Increase the nobility of the noble.
- Promote the leadership of leaders.

He advised his son further saying, AThese things are better than riches, will save you from fear, are weaponry for war, an ample provision, and a means of intercession for a frightful sight. They also allow Yaqeen (conviction) to

permeate into the heart, and a shroud when cloth cannot serve as one."

A wise man said that Allaah abhors ten traits in ten types of people:

- ***Rich people who are miserly.***
- ***Paupers who are proud.***
- ***Ulema who have greed for what others have.***
- ***Women who lack in modesty.***
- ***Old people who have love for the world.***
- ***Youths who are lazy.***
- ***Kings who are tyrannical.***
- ***Warriors who display cowardice.***
- ***Ascetics who have pride.***
- ***Worshippers who are boastful***

A wise person once said that an intelligent person should carry out the following ten acts after making Taubah:

- Seek repentance with the tongue.
- Have regret within the heart.
- Keep the body away from sin.
- Resolve never to repeat the sin.
- Have love for the Aakhirat (Hereafter).
- Hate the world.
- Talk less.
- Eat and drink less.
- Free himself for acquiring knowledge and worshipping Allaah.
- Sleep less. Allaah says, "**It is but a short while that they lie down to sleep at night."** [Surah Dhaariyaat, verse 17]

It has been said that a king once gathered five individuals from amongst the Ulema and wise men. He then instructed each of them to mention something wise. Each one of them duly stated two wise saying, totalling ten. **The first man said:**

- Fear of the Creator is Imaan, while feeling secure from the Creator is kufr.
- Feeling secure from the creation is freedom, while having fear for the creation is slavery.

The second person said:

- Having hope in Allaah is such a wealth, which no poverty can harm.
- Losing hope in Allaah is such an impoverishment, which no wealth can alleviate.

The third man said:

- A deficiency in intelligence cannot be of harm with a contented heart.
- A wealth of intelligence is useless when the heart is impoverished.

The fourth man said:

- Contentment of the heart increases with generosity.
- Greed of the heart increases with miserliness.

The fifth man said:

- Taking a little good is much better than forsaking a great deal of evil.
- ***However, forsaking all evil is even better than taking a bit of good.***

When Allaah enters people into Jahannam, He will also send an angel to them. This angel will also have ten rings bearing the following ten inscriptions:

- "Enter therein! You will not die in Jahannam, you shall neither live, nor will you ever escape."
- "Plunge into the punishment. There will now be no more ease for you."
- "These people have lost hope in My mercy."
- Admit them into worries, grief and anxiety forever."

- “Your clothing is of fire, your food is Zaqqoom, your drink is boiling water, your bedding and canopy shall be fire.
- “Today, this is your punishment for the disobedience that you showed.”
- “My wrath shall be on you forever in the fire.”
- “May you be cursed because you perpetrated major sins openly, and never repented nor regretted.”
- “The Shayaateen (plural of Shaytaan) shall be your companions in the fire forever.”

- “You followed Shaytaan, were seduced by the world, and neglected the Aakhirat (Hereafter). This is therefore your punishment.”

18. **A wise man once said that he searched for ten things in ten places, only to find them elsewhere.**

- We searched for dignity in pride, only to find it in humility.
- We searched for Ibaadah in salaah, only to find it in abstinence.
- We searched for ease in greed, only to find it in asceticism.
- We searched for illumination of the heart in the salaahs performed before others during the day, only to find it in the salaah of the night, which is performed secretly.
- We searched for light on the Day of Qiyaamah in between two burnings, only to find it in thirst and fasting.
- We searched for a crossing over the bridge of Siraat in sacrificing, only to find it in Sadaqah.
- We searched for delivery from Jahannam in performing permitted acts, only to find it in refraining from desires.
- We searched for Allaah’s love in this world, only to find it in Allaah’s Dhikr.
- We searched for safety in gatherings, only to find it in remaining aloof from people.
- We searched for illumination of the heart in listening to sermons and reciting the Qur'aan, only to find it in meditation (about Allaah’s greatness) and weeping.

CHILDREN OWE TEN RIGHTS TO THEIR PARENTS.

- They should be provided with food if they do not have any.
- They should be given clothing if they do not possess any.
- They should be served if necessary.
- If they call, they should be immediately attended to.
- They should be gently spoken to and never addressed harshly.
- They must never be called by their names since this is disrespectful.
- Children should walk behind them and never in front of them, nor by their sides.
- One should like for them what he likes for himself and dislike for them what he dislikes for himself.
- One should always make du'a for them. By not making du'a for them, a person's life will be straitened.
- Every command of theirs should be duly obeyed, unless it contradicts the sharia (Law of Allaah)

No Ibaadat is accepted without Taqwa, which has ten signs.

The person in whom is found these ten qualities is a Muttaqi (pious person).

- Safeguarding the tongue (from *gheebat*, carrying tales, lies, swearing, etc.)

- Abstaining from suspicion and evil thoughts (Most evil thoughts and suspicions are incorrect and are the chief cause of infighting)

"Save yourselves from many suspicions, indeed some suspicion is a sin." [Qur`aan Majeed]

"Save yourself from suspicion. Indeed it is the most false speech." [Hadith]

- Abstaining from poking fun at one another

"O you who believe, do not let one group belittle another, it may be that soon they (the belittled group) become better than the other." [Qur`aan Majeed]

- Keeping the gazes low (So that the gaze does not fall onto something which Allaah Ta`ala has made Haraam).

"Say (O Muhammad – sallallahu alaihi wasallam), to the believing men (and women) that they lower their gazes." [Qur`aan Majeed]

- Speaking the truth in all circumstances (Whether it is harmful to oneself, to one's family or a loyal friend)

"And when you speak, then speak fairly (the truth)." [Qur`aan Majeed]

- Recognising the bounties of Allaah Ta`ala and appreciating them (So that one may not become involved in pride and vanity)

"Say (O Muhammad – sallallahu alaihi wasallam), 'Count not your Islaam as a favour upon me. Nay, but Allaah Ta`ala has conferred a favour upon you and He has guided you to the Faith, if you indeed are true." [Qur`aan Majeed]

- Spending one's wealth for the Pleasure of Allaah Ta`ala and saving oneself from spending in ***inappropriate avenues.***

"And when they spend, they do not waste nor are they miserly, they adopt a midway between this." [Qur`aan Majeed]

Israaf (waste) **– To spend in sinful things or to spend in unnecessary occasions and spending more than is necessary.**

Sakhaawat (generosity) **– To spend without any difficulty in good and obedient works.**

- ❖ Avoiding pride and glory seeking (activities which bring name and fame). This is the greatest fault which prevents people from Jannat*.*

"This is the House of Jannat, it is made for those who do not seek glory (name and fame) on earth and neither mischief." [Qur`aan Majeed]

- ❖ Regularly performing of the five times Salaat with Jamaat. (This is a pillar of the Deen. If this falls down, then the entire Deen is destroyed.)

"Safeguard (your) Salaat, and especially the middle Salaat." [Qur`aan Majeed]

- ❖ Remaining firm and steadfast upon the way of the Ahle Sunnat Wal Jamaat (otherwise all other efforts will be in vain)

"Indeed this is my Straight Path. Follow it. Do not opt for other paths which will lead you away from The Path. This is (my) advice to you, so that you may become Muttaqi (pious)." [Qur`aan Majeed]

A Buzrug once said, "There are ten habits of the Abdaal (a special order of saints):

- ❖ Peace and contentment of heart,
- ❖ Generosity in wealth,
- ❖ Truthfulness in tongue,
- ❖ Humility,
- ❖ Patience in calamities,
- ❖ Crying in isolation and solitude,
- ❖ Advice for the creation,

- Mercy for all Muslims,
- Concern of death,
- Taking lesson in everything."

A Buzrug once said, "I have thought deeply about the various means and ways in which shaitaan tempts man and brings him under control. I have identified ten doors which shaitaan uses.

- The first door: greed and evil thoughts. Using this door, Shaitaan closes the way to contentment and good thoughts. In order to strengthen oneself against this, increase the recitation of the following Aayat: 'And there is no animal on earth except that it sustenance is with Allaah.'

- The second door: having high hopes and lengthy aspirations. In order to combat this, one needs to visualise a sudden death. The under-mentioned Aayat further strengthens this point: 'No soul knows in which it will die.'

- The third door: desire for ease and bounties. In contrast to this, one needs to visualise often the loss of bounties and a severe reckoning. The recitation of this Aayat is also beneficial: 'Leave them to eat, benefit and have long aspirations, for soon they will know.'

- The fourth door: vanity and pride. This door can be closed by thinking deeply about the favours of Allaah Ta`ala and the fear of the Aakhirah. Therefore, the recitation of the following Aayat will be beneficial: 'Thus some of them are evil and some good.'

- The fifth door: degrading and debasing others. In order to combat this it is necessary to respect and honour others, even though it may be done with formality. The following Aayat must be recited: 'And for Allaah is respect and for His Rasool and for the believers.'

- The sixth door: jealousy. The remedy for this is to be just and fair amongst the people and to be satisfied with the distribution that Allaah Ta`ala has made. This Aayat must be recited in abundance: 'We have distributed amongst them their livelihood in this worldly life.'

- The eighth door: boasting and self-praise. This is also a dangerous illness. Its remedy lies in sincerity. Recite this Aayat in abundance: 'The person who desires the meeting with his Rabb should carry out good actions and should not ascribe any partners to his Rabb.'

- The ninth door: pride. In order to close this door, one must adopt humility and modesty. This Aayat is beneficial for this: 'Indeed We have created you from man and woman and have made you into families and tribes so that you may recognise one another. Indeed the most honourable amongst you in the Sight of Allaah is the most pious.'

- The tenth door: greed and avarice. The remedy for this is to lose hope in everyone and everything and to trust and rely only on Allaah Ta`ala. Also, contemplate over this Aayat: 'He who fears Allaah, He will make for him an opening and sustain him from whence he cannot imagine.'"

The ten friends of shaitaan:

- An oppressive ruler,
- a proud wealthy person,
- an untrustworthy trader,
- an alcoholic,
- one who consumes the wealth of orphans
- a tale carrier
- an adulterer
- one who is unmindful of his Salaat
- one who does not give Zakaat

- one who has high aspirations and desires.

Some wise persons said, "There are ten special qualities of the Zaahids.

- Regarding as Waajib hatred for towards shaitaan
- Not doing any action which may count against him on Qiyaamah
- Being always prepared for death
- Having love and enmity only for Allaah Ta`ala's pleasure
- Being always engaged in enjoining good and forbidding from evil
- Contemplating the creation of Allaah Ta`ala and taking lesson from them
- Staying away from such things which are displeasing to Allaah Ta`ala
- Never being unmindful of the Anger and Punishment of Allaah Ta`ala
- Never losing hope in the Mercy of Allaah Ta`ala
- Expressing happiness at acquiring any worldly thing and not being sad or grieved at the loss of anything."

Ten benefits of the Miswaak

- It cleans the mouth
- It is a means to gain pleasure of Allaah Ta`ala
- It keeps the angels happy
- It strengthens the eyesight
- It assists in the digestion of food
- It removes bile
- It increases and enhances the reward of Salaat
- It strengthens the gums
- It removes odours from the mouth
- It sweetens the mouth [Hadith]

Luqmaan A.S. has said: "Indeed wisdom does ten things;

- firstly it gives life to the dead heart,
- it raises the destitute to the mantles of kings,
- it gives honour to the lowly,
- it emancipates slavery,
- it shelters the strangers,
- it enriches the poor,
- it increases the honour of the honoured,
- the dominion and reign of the rulers,
- it is better than wealth,
- a guard against fear,
- a readiness and preparation in war,
- a capital at the time of profit,
- it is an intercessor when faced with terror/horror,
- it is a proof when belief ends
- and it is a screen when clothes fail to cover." (40

Statements of Nabi (sallallahu alaihi wasallam)

- That person who is punctual with Jamaat for forty days such that he does not miss a single Rakaat will be saved from Nifaaq (hypocrisy) and Jahannum
- For the one who performs wudhu and Salaat with proper diligence and observance, his Salaat will make dua for him: 'Just as you had diligently observed and safeguarded me, may Allaah Ta`ala safeguard you as well.' And then that Salaat goes to the Arsh of Allaah Ta`ala and intercedes on behalf of its reader. He who does not read Salaat properly, his Salaat curses him: 'May Allaah Ta`ala destroy you just as you have destroyed me.' And then this Salaat is bundled like a tattered cloth and flung into the reader's face.
- The worst thief is he who steals in his Salaat, i.e. he does not properly adhere to the postures of the Salaat.
- Two Salaats, particularly, are heavy for the Munaafiq (hypocrite): Esha and Fajr. If they knew its value and rewards, then they would come to the Musjid most regularly.
- Salaat is the means of acquiring Allaah Ta`ala's Pleasure and the love of the angels. It is the Sunnat of the Prophets (alaihimus salaam), the light of recognition, the foundation of Imaan, a lamp and companion in the grave, a bed of comfort, an answer to Munkar and Nakeer, shade on the Plains of Resurrection, a crown for the head, clothes for the body, light for the Road, shield from Jahannum, proof to Allaah Ta`ala of one's Imaan, weight on the Scale of Deeds and a key to Jannat. In Salaat, Tasbeeh, Tahmeed, Taqdees, Ta`zeem, Qiraat and dua are found, hence the best and most virtuous Ibaadat is to perform Salaat at the prescribed times.

- The angels surround the one who is performing Salaat, mercy descends upon him from the heavens and an angel calls out for him with such sweetness that if he were to hear it, he would never stop his Salaat. [Hasan Basri (rahmatullahi alaih)]
- Nabi (sallallahu alaihi wasallam) said to his uncle Hadhrat Abbaas (radhiallahu anhu) that if it is possible then everyday, or else once a week, and if this is difficult then once a month, and if this too is difficult then once a year he should perform Salaatut Tasbeeh. If sins are as much as a heap of sand, then they will be forgiven. [Hadhrat Abu Raafi` (radhiallahu anhu)]
- The reward of two Rakaats Nafl Salaat is more than two large mountains. [Hadhrat Ka`ab Ahbaar (radhiallahu anhu)]. What then can be said of Fardh Salaat?
- Perform your Nafl Salaats at home. Do not make your homes graveyards. [Hadhrat Zaid Bin Khaalid AlJohni (radhiallahu anhu)]
- The performance of Nafl Salaat at home is as virtuous as performing Fardh Salaat in the Musjid. [Hadhrat Samura Bin Jundub (radhiallahu anhu)]
- That person who performs twenty Rakaats between Maghrib and Esha, Allaah Ta`ala will safeguard him and his family. [Hadhrat Abu Hurairah (radhiallahu anhu)]
- That person who remains in the Musjid after Fajr until Sunrise and performs two Rakaats (Ishraaq) Salaat and then leaves, the Salaat will form a barrier against the Fire of Jahannum.
- The person who performs two Rakaats Chasht Salaat is not considered careless and unwary. The one who performs four Rakaats is regarded as one constantly engaged in Ibaadat. The one who performs six Rakaats will be saved from sins on that day. The one who performs eight Rakaats will be counted amongst the contented ones and a house will be built for the one who performs twelve Rakaats. [Hadhrat Abu Hurairah (radhiallahu anhu)]
- The person who regularly performs Salaat knocks at the King's (Allaah Ta`ala's) Door. If one keeps on knocking, then the door will certainly open up. It is not possible for the

Genererous King to turn a beggar away and not open the Door. [Hadhrat Ibn Mas`ood (radhiallahu anhu)]

- The Salaat performed in the dead of night compared to that performed during the day is like the difference between the virtue of giving concealed charity and open charity.
- That portion of the earth on which Salaat is performed boasts over the other portions. If a person intends performing Salaat in any part of a jungle, then that part is beautified. [Hadhrat Anas Bin Maalik (radhiallahu anhu)]
- Allaah Ta`ala loves three person the most. The one who (is alone and) gives Athaan in a desolate jungle and performs Salaat, the one who performs Salaat in the dead of night and that person who when all his companions have retreated still stands firm against the enemy on the plains of Jihaad, until he is martyred.
- Salaat is like a scale. Whoever weighs properly (performs his Salaat in the correct manner) will receive a full reward. As for the one who weighs less, you are well aware what warnings the Qur`aan Majeed has sounded against this? [Hadhrat Salmaan Farsi (rahmatullahi alaih)]
- That Salaat which does not instil goodness in the reader or eradicate his evils, (is such a Salaat which) instead of bringing him closer to Allaah Ta`ala, takes him further away. [Hadhrat Ibn Mas`ood (radhiallahu anhu)]
- He whose attention wonders in Salaat his Salaat is not complete, rather it is deficient. [Hadhrat Hakam Bin Uyainah (radhiallahu anhu)]

Hadhrat Wahab Bin Munabbah (rahmatullahi alaih) said that once shaitaan came into the presence of Nabi (sallallahu alaihi wasallam) in the form of an old person. Nabi (sallallahu alaihi wasallam) said, "O accursed one! Tell me, how many enemies do you have from among my Ummat?" He replied, "Fifteen

- the greatest is you, (and then)
- a just ruler,

- a humble wealthy person,
- a truthful and trustworthy trader,
- an Allaah-fearing Aalim,
- a believer who advises (others),
- a merciful believer,
- a person who always repents,
- one who abstains from Haraam actions,
- one who is always in the state of wudhu,
- one who spends abundant Sadaqah,
- one with good character,
- one who benefits others,
- one who makes Tilaawat with diligence and
- the one who wakes up for Tahajjud."

Hadhrat Abu Darda (radhiallahu anhu) said, "There were twelve noble habits of the Ambiyaa (alaihi salaam).

- Yaqeen in the promise of Allaah Ta`ala
- Independence from the things of people
- Hatred for shaitaan
- Opposition to base desires
- Love and mercy for the creation of Allaah Ta`ala
- Tolerance for distasteful and disliked things
- Yaqeen in entry to Jannat
- Humility to everyone
- Not abandoning advice because of hatred and opposition
- Not accumulating wealth. Whatever comes is distributed among the poor
- Always remaining with wudhu
- Pleasure at acquiring anything of the world and not being sad or grieved at the loss of anything."

Hadhrat Mansoor Bin Ammaar (rahmatullahi alaih) said,

- " He who keeps his gaze on his own faults will not find the opportunity to see the faults of others.
- He who does not wear the apparel of Taqwa will not be protected by any other thing.
- He who is contented with the given sustenance of Allaah Ta`ala, will never be saddened when looking at the wealth of others.
- He who lifts the sword of rebellion will have his own hand slain by it.
- He who digs a well for his brother will himself fall into it.
- He who disgraces others will be humiliated himself.
- The one who closes his eyes to his own evils will seek out the evils of others.
- The one who works beyond his abilities will tire.
- One who is independent (does not make use) of his intelligence will falter.
- He who boasts in front of others will fall in their sight.
- He who presents ignorance to others will be cursed by them.
- He who sits in the company of the debased will be disgraced.
- He who sits in the gatherings of the Ulama will become honourable.
- He who goes to evil places will become defamed.
- He who displays laziness in Deen will become embroiled in evils.
- He who yearns the wealth of others will remain poor and destitute.
- He who awaits peace will have to adopt patience.
- He who remains unwary and ignorant of where he places his feet will have tread the path of regret.
- He who fears Allaah Ta`ala will be successful.
- The inexperienced will be deceived.
- The one who suppresses the Ahle Haqq will be suppressed himself.

- The desires and aspirations of the one who remembers death become less.
- The one who treads the path of deviation will veer away from justice and righteousness."

Hadhrat Faqeeh (rahmatullahi alaih) said, "There are fifteen etiquettes of a Musjid:

- Make Salaam upon entering (On condition that there is someone in the Musjid and they are not engaged in Salaat, Tilaawat or Thikr). If there is no one in the Musjid, then make Salaam as follows: 'As Salaamu Alaina Mir Rabbina Wa Ala Ibaadillaahis Saaliheen'
- Perform two Rakaats Salaat before sitting down (if it is not Makrooh times)
- Do not indulge in trade in the Musjid (buying or selling)
- Never engage in fighting and arguing in the Musjid
- Never seek (announce) lost items in the Musjid
- Never raise your voice, except to make the Thikr of Allaah Ta`ala (giving of a Bayaan, teaching, etc)
- Never indulge in worldly conversation
- Do not fight over (seating) place
- Do make the place for one sitting beside you
- Never cross in front of one engaged in Salaat
- Never spit in the Musjid
- Never crack your fingers in the Musjid
- Keep the Musjid clean
- Do not allow insane persons and small children of little understanding into the Musjid
- Engage in as much remembrance of Allaah Ta`ala as you can in the Musjid."

THE WISDOM OF LUQMAAN τ, THE WISE

FOREWARD

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on

Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad (Sallahu Alahyi Wassalam) is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah (Radia Allahu Anhum Ajmaeen) and may He bless them and raise their status.

The booklet is a rare gift to the reader which mentions the numerous gems of wisdom of Hadhrat Luqmaan τ. Each numbered point has within itself various advices and admonitions. Counting these separately amounts to over 500. That is why we have included our own sub-title to the booklet – "500 Gems".

Whilst defining "wisdom", it is stated as the commentary "We certainly granted wisdom to Luqmaan …"

Allaah says, *"We certainly granted wisdom to Luqmaan …"* Hadhrat Abdullaah bin Abbaas τ interprets *"wisdom"* to mean a keen intellect and understanding, whilst Imaam Raaghib (A.R) says that it refers to an understanding the creation and the inspiration to do good deeds. Imaam Raazi (A.R) says that it refers to putting his knowledge into practice. Other commentators say that it implies that he was steadfast in knowledge and deed. ("Ruhul Ma'aani") (Anwaar ul Bayaan Vol 7 P305)

Many words of wisdom have flowed from his lips, which are quoted in books. The "Mu'atta" of Imamm Maalik (A.R) reports that Hadhrat Luqmaan τ was once asked about the reason for his wisdom and virtue. He replied that he attained his status by practising three things, viz.

1. Truthfulness in speech,
2. Returning trust and
3. Abstaining from deeds and speech that are futile. ("Mishkaat" Pg.445) (Anwaarul Bayaan Vol 7. P.304/5)

What does the 'hikmah' given to Luqmaan actually mean?

The word "hikmah" has been used in the Qur'aan (20 times) conveying several meanings such as wisdom, knowledge, reason, forbearance, patience, Nabuwaat and correctness of opinion.

Commentator Abu Hayyan has said: "*Hikmah* means a statement in words, a statement that teaches people a lesson, a lesson that goes down their heart and which they conserve and communicate to others."

And the famous Sahabi, Sayyidina Abdullaah ibn Abbaasτ said: "*Hikmah* means intellect, understanding and intelligence while some others have said that acting in accordance with knowledge is what *Hikmah* is. In reality, there is no contradiction here. All these ingredients are included under the purview of *Hikmah.* Those who have seen the abridged Tafseer of Moulana Ashraf Ali Thanavi in the original Urdu version of the present Tafseer will notice that he has translated *Hikmah* in the sense of prudence and wisdom and explained it as being knowledge that has been put into practice. This is very comprehensive and very clear. (Ma'ariful Quraan Vol 7. P41)

Shiekh Yusuf Kathaar Muhammad has excellently put together the pearls of Hadhrat Luqmaan τ and has also well referred same. May Allaah reward him abundantly. Some may say why read the saying of Hadhrat Luqmaan τ, is not the Qur'aan and the Ahadeeth sufficient. To arising doubts like these the statement of Hadhrat Abdullaah bin Mas'ood τ is self explanatory.

Hadhrat Abdullaah bin Masood, "If you have to ask them (the Ahle Kitaab), then consider what they say. If it coincides with the teachings of Allaah's Book, you may accept it, but you must reject it if it does not." (Ibn Abdul Burr Vol 2 P43 Haythami Vol 192)

Before the time of Sayyidina Dawud υ, Luqmaan τ used to give Fatwa (religious ruling on questions asked by people). When Sayyidina Dawud υ was invested with prophethood, he stopped this practice believing that he was not needed anymore. According to some reports, he was a judge among the Bani Israeel. Many words of

wisdom have been reported from him. Wahb Ibn Munnabih says that he has read more than ten thousand of these. (Qurtubi).

We suggest that these wise words be read out by the Ulema who can substitute the contents from Quraan, Ahadeeth, sayings of the Sahabah τ Salaf e Saaliheen (Pious predecessors) and Auliya (friends of Allaah).

We make duaa Allaah grants us the ability to practice upon the gems of wisdom and take heed from the pearls of experience.

Ameen.
A. H. Elias (Mufti)
1425 -2004

BRIEF BIOGRAPHY OF HADHRAT LUQMAAN τ.

His name was Luqmaan bin Baa`urah bin Naahoor bin Taarih, who was Aazar, the father of Hadhrat Ebrahim υ. This lineage has been given by Muhammad Ibn Is`haaq.

It has been narrated that he was Luqmaan bin `Anqaa bin Seeroon, who was from the family of Aaila. This has been narrated by Suhaili *(1)*

Wahab has reported, *"He was the son of the sister of Hadhrat Ayoob υ."*
Muqaatil says, *"He was the son of the paternal aunt of Hadhrat Ayoob υ ."*

It has been narrated that he was from the children of Aazar (father of Hadhrat Ebrahim –υ) and that he lived for a thousand years (some say he lived for three thousand five hundred years), and he reached the era of Hadhrat Dawood υ. He acquired knowledge from him.

Ibn Katheer (rahmatullahi alaih) states, *"He was a Qaadhi (judge) over the Bani Israeel, during the era of Hadhrat Daawood υ." (2)*

Ibn Qutaibah said, *"Luqmaan was an Abyssinian slave of a person of the Bani Israeel. His master later freed him and gave him wealth." (3)*

Ibn Abbaas τ said, *"He (Luqmaan - τ) was an Abyssinian slave and he was a carpenter."*

Hadhrat Jaabir bin Abdillah τ stated, *"He (Hadhrat Luqmaan - τ) was a short and flat-nosed Nubian."*

Hadhrat Sa`eed bin Musayib stated, *"Luqmaan was Sudanese. Allaah Ta`ala bestowed him with wisdom and not Nubuwwat." (4)*

He also stated, *"He was a tailor."*
"He was thick-lipped and had broad feet."(5)
"He was person of few words, always deep in thought, deep and far-sighted, who never ever slept during the day and no one ever saw him spitting. He never cleared his throat, and never made a mockery, joked or jested (i.e. he never spoke vain speech). He never laughed. He never spoke except words of wisdom." (6)

Ibn Katheer states, *"He was a pious man, who was constantly engaged in Ibaadat and his wisdom was great." (7)*

The author of *Roohul Bayaan* states, *"He was a person of great insight and thought, with excellent trust (in Allaah Ta`ala)."*

"He loved Allaah Ta`ala and Allaah Ta`ala loved him. He was blessed with wisdom. That is proclaiming the Truth with the tongue, acquiring insight with the heart. When he spoke, he spoke wise words. When he contemplated, his thoughts were wise, and when he did anything, he executed it with wisdom." (8)

Khalid Rabi`ee stated, *"Luqmaan was an Abyssinian slave, who was a carpenter. His master said to him, 'Slaughter this goat for us', and he slaughtered it. His master said to him, 'Remove the best organs therefrom', and he removed the tongue and heart. He was then told to remove the worst organs therefrom and he again indicated to the*

tongue and heart. His master then said to him, 'When I asked you to remove the best organs therefrom you removed these two and when I asked you to remove the worst organs, you removed the same two?'

Luqmaan τ replied, 'Indeed there is no better thing that these two (organs) if they are pure and untainted (from sin and evil), and there is not worse thing that these two if they are tainted.'" (9)

Ibn Katheer states, *"Luqmaan was a black slave, with thick lips and broad feet. A man once approached him whilst he was addressing a gathering, and said, 'Are you not the same person who used to herd sheep with me at a certain place?' He replied, 'Yes'. The man said, 'What then has carried you (to this status) in which I see you?' He replied, 'Truthful speech and silence over everything vain (useless talk).'(10)*
Sayyiduna Hadhrat Jaabir bin Abdillah (radhiallahu anhu) states, *"Allaah Ta`ala elevated Luqmaan Hakeem by virtue of wisdom. A man who recognized him from his earlier days once saw him and asked, 'Are you not the slave of so and so tribe, and you used to herd sheep just recently?' He replied, 'Yes'. The man then asked, 'What then has carried you (to this status) which I see you now?' He replied, 'The Decree of Allaah, fulfilling trusts, truthful speech and my abandoning everything vain and useless.'" (11)*

Ibn Katheer states, *"One day Abu Dardah τ was discussing Luqmaan Hakeem, and he said, 'He was married and had many children who had passed away. He never cried over (the loss of) them. He would contemplate and take lessons. It is for this reason he was granted what he was granted."(12)*

"Luqmaan was a wise person, who abstained from the world, and never accumulated it (worldly possessions), and he was never even inclined towards it. (13)
It was said, *"His son was a kaafir, hence he advised him to abstain from shirk. He continued advising his son, until he accepted Islaam. The same was said regarding his wife, that he continued advising her until she accepted Islaam." (14)*

FROM THE VENERABLE VERSES OF THE QUR`AAN-E-KAREEM

Those which quote Luqmaan Hakeem are the occasions when he advises his son:

“And indeed We bestowed upon Luqmaan Al-Hikmah (wisdom and religious understanding, etc.) saying: "Give thanks to Allah," and whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allaah is All-Independent (Free of all wants), Worthy of all praise.”

“And (remember) when Luqmaan said to his son when he was advising him: "O my son! Join not in worship others with Allaah. Verily! Joining others in worship with Allaah is a great Zulm (wrong) indeed.”

Allaah Ta`ala states the words of Luqmaan,

“O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allaah will bring it forth. Verily, Allaah is Subtle (in bringing out that grain), Well-Aware (of its place).”

"O my son! Establish Salaat, enjoin (people) for all that is good, and forbid (people) from all that is evil and bad, and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allaah with no exemption.”

"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allaah likes not each arrogant boaster.”

"And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass."

THE WISDOM OF LUQMAAN HAKEEM τ IN HIS ADVICES TO HIS

SON

1.

Oh my son!
"None should partake of your meal except pious people.
Consult regarding your matters with the Ulama." (15)

2.

"(Sit in the) Gatherings of the pious servants of Allaah. You will find goodness in their company.
At the end of their gatherings, (Allaah Ta`ala's) mercy descends upon them and (there is great hope that) it will envelop you also.
Never sit in the company of the evil, because you will not acquire any goodness with them. Retribution descends upon them and (there is a possibility) that it will inflict you also." (16)

3.

"Don't aspire for the love of an ignoramus, for you will see that you will become pleased with his actions.
Do not attach little importance to the aversion of a wise person for he will develop a dislike for you." (17)

4.

"Become a slave to the chosen and good people
and do not befriend the evil."

5.

"Keep away from your enemy,
be wary of your friend
and do not turn your attention to that which does not benefit you (vain things)."

6.

"He who conceals his secrets,
(maintains) the advantage in his hands." (18)

7.

"O my son!

(Hold on to) the gatherings of the Ulama, and jostle up to them with your knees (i.e. sit close to them).
Indeed Allaah Ta`ala enlivens the hearts with wisdom
like the dead earth is revived with beneficial rains." (19)

8.

"O my son!
Jostle up to the Ulama with your knees.
Do not argue and debate with them, for they will detest you.
Spend from the excess of your earnings for the Aakhirah.
Do not discard or abandon the world totally,
or you would be reduced to poverty,
and become a weight on the necks of the rich.
Fast on some days, it will break your (carnal/base) desires.
Do not fast a continuous fast, as it will affect your Salaat.
Verily, Salaat is superior to fasting. Become a father to orphans
and (like) a husband to widows (by providing for them and serving their needs).
Never sit with ignoramuses and never mix with two-faced persons." (20)

9.

"O my son!
There are three traits of a jealous person: He backbites about his companions when they are absent,
he flatters them when they are present
and rejoices over their calamities." (21)

10.

"Place your recognition and friendship with those who are worthy
and do not leave it with those who are unworthy, otherwise you will suffer a loss in this world and be deprived of reward in the Aakhirat (hereafter).
Be thrifty and do not waste.
Do not hold on firmly to wealth and do not be wasteful."

11.
"Be wealthy, become trustworthy."

12.
"Do not place your devoutness and kindness except with a patron."

13.
"Verily this world is a crossing and passageway,
therefore traverse and cross it, do not build on it (i.e. do not waste time therein)."

14.
"Indeed you have turned your back on this world from the day you descended therein, and you have headed for the Aakhirat (hereafter).
You are closer to the abode you are heading for than the one you have left."

15.
"If you intend towards (befriending) any person,
then first infuriate/annoy him.
If he treats you with justice at the time of his anger (then befriend him),
otherwise keep away from him."

16.
"Let your speech be pure and your countenance will become delightful. Become beloved to the people, (become) from those who give them gifts."

17.
"Treat one who accompanies you (in such a manner) as if he has no need for you
and you are in total need of him."

18.
"Be like that person who does not seek the praises of people or earn their criticism. Therefore he is in discomfort within himself,

whilst the people are in comfort."

19.

"Prevent (i.e. keep in check) that which emerges from your mouth (speech), because as long as you keep silent, you are safe.
It is appropriate that you speak only that which benefits you
rather than uttering that which has no benefit or has no bounds." (22)

20.

"Make the obedience to Allaah a trade, and you will profit without the need for capital." (23)

21.

"O my son! Fear Allaah and do not look at the people.
If you fear Allaah so that the people may honour you because of that, then your heart is a brazen liar."

22.

"Hark! Indeed The Hand of Allaah is on the mouths of the wise.
None of them speak except if Allaah desires it of him."

23.

"Evil arrogates (claims unduly) itself and makes you arrogant.
Indeed evil has been created for evil."

24.

"Save yourself from severe anger.
Indeed severe anger annihilates the heart of the Hakim."

25.

"Do not become weaker than the cock, which crows at dawn (The time of Sehri / Tahajjud),
whilst you are sleeping at that time."

26.

"Make incumbent on yourself the gathering of the Ulama
and listen to the speech of the wise.

Indeed Allaah Ta`ala revives the heart of the dead with the noor of wisdom,
like the earth is revived with beneficial rain.
Indeed the one who lies,
the water goes from his face,
the one who does evil, his grief increases.
It is easier to move rocks from their place than explaining to one who does not understand."

27.

"A time will dawn on the people when the eyes of the forbearing will not be cooled – in another narration – the eyes of the wise."

28.

"Accustom your tongue to recite, 'Allahummagh Fir Li'.
Indeed for Allaah there are many hours which will not return."

29.

"He who loves a woman,will be abused,
he who enters an evil place will be distressed,
he who befriends an evil friend, will not be safe
and he who does not control his tongue will regret."

30.

"Do not destroy your wealth
and act rightly with the wealth of others."

31.

"There is nothing purer and better than the tongue and heart if they are pure;
and nothing more malicious
that these two if they are wicked."(24)

32.

"Indeed Allaah is pleased with my treatment towards you,
thus He did not advise me regarding you.
(However), He was not pleased with your treatment towards me, hence He advised you regarding me." (25)

33.

"O my son!
Whoever is a preacher to himself,
Allaah Azza Wa Jal is his Protector."(26)

34.

"Do not eat after satisfaction,
for surely it is better to throw the surplus food to a dog rather than you eat it."(27)

35.

"Let the first thing you benefit from this world,
after a pious friend be a pious wife." (28)

36.

"There is no wealth like good health,
and no blessing like cheerfulness and high spirits."

37.

"Do not associate with the Fujjaar (transgressors),
fear, lest punishment descends upon them from the skies and afflicts you together with them."

38.

"Associate with the Ulama,
for soon the mercy will descend upon them from the sky and encompass you also."

39.

"I have carried rock and steel and everything heavy,
but I have not carried anything heavier than an evil neighbour.
I have tasted bitter,
but I have not tasted anything more bitter than poverty."

40.

"Do not send as your messenger an ignoramus.
If you do not find a wise person (to use as a messenger), then become your own messenger." (29)

41.

*"Present yourself for a burial
but do not present yourself for a wedding. (Because) Indeed a burial reminds you of the Aakhirah,
whilst a wedding makes you desire the world." (30)*

42.

*"Neither become (too) sweet,
else you will be swallowed,
nor to bitter else you will be spat out."(31)*

43.

*"How is it that you grant the people respite over what they promise,
whilst they hasten towards that which they did not promise." (32)*

44.

"Do not abandon your first friend, otherwise you will not be satisfied with the second."(33)

45.

*"Take on a thousand true friends, (in fact) a thousand is too few,
(however) do not make a single enemy,
(in fact) one is too many." (34)*

46.

*"O my son!
Indeed people are (categorized into) three parts,
a third is for Allaah,
the second third is for themselves
and the last for the worms –
however, as for that which is for Allaah,
it is their souls,
and that which is for themselves
it is their actions
and that which is for the worms,
is their bodies." (35)*

47.

It is stated in 'Shifa' of Qaadhi Iyaadh that Luqmaan said to his son, *"When the stomach is full,*
thoughts and ideas fall off to sleep,
speech is gagged,
and limbs sit from Ibaadat (i.e. they become lax in executing Ibaadat)." (36)

48.

"Indeed a pious and devout woman is like oil in the head;
it softens and relaxes the roots and beautifies the hair.
Her example is like that of a crown on the head of a king.
Her example is like a pearl and hidden jewel; none knows its real value.
The example of an evil woman is like a torrential flood,
which does not stop until it reaches its end. When she speaks then she lets others hear;
when she walks, she hastens;
when she sits, then she hoists and erects herself;
when she is angry, she makes it known.
Every malady can be cured,
except the malady of an evil woman." (37)

49.

"Consult with one who is experienced with matters in life,
for he will give you his opinion which he earned for a great price,
and you will acquire it for free." (38)

50.

"Indeed wisdom seats the destitute in the mantles of kings." (39)

51.

"Indeed wisdom does ten things;
firstly it gives life to the dead heart,
it raises the destitute to the mantles of kings,
it gives honour to the lowly,
it emancipates slavery,
it shelters the strangers,

it enriches the poor,
it increases the honour of the honoured,
the dominion and reign of the rulers,
it is better than wealth,
a guard against fear,
a readiness and preparation in war,
a capital at the time of profit,
it is an intercessor when faced with terror/horror,
it is a proof when belief ends
and it is a screen when clothes fail to cover." (40)

52.

"Hold onto wisdom,
and be honoured thereby,
revere it and you will be respected by it,
the master of wise character is the Deen of Allaah Azza Wa Jal". (41)

53.

"O my son! (42)
Send a wise man and advice him (if the need be)
Send a wise man and do not advice him (if he does not require it)"

54.

"Indeed the world is a deep ocean,
wherein many people have drowned.
Make your ship thereupon the fear of Allaah Ta`ala (Taqwa),
load it with Imaan
and its sail is trust upon Allaah,
(do this) so that you may be saved,
because I do not see you being saved."(43)

55.

According to another narration: *"The world is a wide ocean,*
wherein many former and latter people have been destroyed.
If you are able,
then make your ship the fear of Allaah Ta`ala,
your rigging and sails trust upon Allaah and
your provisions good deeds.

If you are saved, then it is with the mercy of Allaah
and if you are destroyed, then it is due to your sins." (44)

56.

"Do not procrastinate repentance,
because death comes all of a sudden." (45)

57.

"I am advising you of two things,
which will bode your goodness if you adhere to them;
your money is for your subsistence
and your Deen is for your destination (Aakhirah)." (46)

58.

"Indeed this world (its duration/existence) is small,
your life therein is a trifling of this small, and that which is balance (of your life) is a small (part)
of the (your) small (life) of (this) small (worldly existence)."

59.

"I advise you of six qualities,
which is the (culmination of) the knowledge of the former and latter people:

-- The first:
That you do not occupy yourself with this world except to the extent of what is left of your life,
-- The second:
Worship your Rabb in accordance to your dependence upon Him,
-- The third:
Make an effort for the Aakhirat (Hereafter) in accordance to how long you desire to live therein,
-- The fourth:
That you occupy yourself in emancipating your neck from The Fire, until your redemption therefrom become apparent,
-- The fifth:
That your daring (perpetration) of sin be in accordance to your patience upon the Punishment of Allaah Ta`ala,

-- The sixth:
When you intend disobeying Allaah,
find a place where neither Allaah nor His angels can see you. (47)

60.

"Sell your world in exchange for your Aakhirah,
and you will profit in both of them.
Do not sell your Aakhirah in exchange for this world,
for then you will lose out on both." (48)

61.

"Miserliness, evil character and excessive seeking of needs to people (i.e. asking people for one's needs) are the signs of the insolent and foolish." (49)

62.

"O my son!
Do not (bother) presenting excuses to one who does not like seeing any excuse of yours
and do not seek the assistance of someone who dislikes fulfilling your needs."

63.

"The one who endures with patience the burden of the people,
becomes their leader."

64.

"The best of persons in virtue and etiquette is he who when he is himself in need,
he distances himself from others
and when he is needed by others,
he draws closer."

65.

"Place the affairs of your Muslim brother in a good and suitable interpretation,

until it (the actual interpretation) comes from him,
which overpowers yours."

66.

"Neither speak wise words to an ignoramus (foolish),
lest they belie you,
nor absurdities to the wise for they will detest you." (50)

67.

"The one who addresses another who does not listen to him,
is like a person who presents debris and fragments to the inmates of the grave." (51)

68.

"Do not withhold knowledge from one who is worthy, or you will be sinning,
and do not speak to one who is not worthy, or you will be foolish." (52)

69.

"Save yourself from laziness and discontent.
If you are lazy,
Then you will not be able to fulfill rights and
if you are discontent then you will not be able to bear patience on (the unfulfilment of your) rights." (53)

70.

"Do not prolong sitting in the toilet, because verily it gives rise to hemorrhoids (piles)." (54)

71.

According to another narration: *"Prolonged sitting in the toilet causes phlegm and hemorrhoids (piles)." (55)*

72.

"Whoever is more just with the people than with himself,
Allaah Ta`ala will increase him in honour because of that."

73.

"The hitting of a father of his
child is like fertilizer for the crops." (56)

74.

"When you speak, then be concise
and when your need is fulfilled, then keep silent."

75.

"If your ability calls for oppressing the people,
then remember the Power and Ability of Allaah Ta`ala over you.
Fear the retribution of Allaah which will soon become halaal upon the oppressors,
if not sooner then later.
His punishment is forever and it will never end."

76.

"If that which you like and dislike comes to you,
then beware the notion which occurs in your heart that your goodness lies in (something) other than what came to you."

77.

In another narration:
"Never will a matter which you like or dislike, ever come to you,
except that it occurs in your heart that, that is good for you." (57)

78.

"O my son!
When you fast,
then keep fast to the extent that you curb your lust,
do not weaken your ability to perform Salaat, because Salaat is more virtuous than fasting.
Indeed fasting has been ordained to nurture and rectify the character,
and to lessen the excitement of base lust and desires.
It is an exercise of the soul.
However Salaat is for the rectification of the nafs,
which is the dwelling and shelter of all evils and the fountainhead of desires and lust.

No deity which is worshipped is more hated by Allaah than desires." (58)

79.

"Indeed I have regretted over speech
and never over silence."

80.

"I have never regretted over (keeping) silence ever.
If speech is (from) silver,
then silence is (from) gold." (59)

81.

"If you see a gathering wherein Allaah Azza Wa Jal is being mentioned,
then participate therein.
If you are an Aalim then your knowledge will benefit you,
and if you are ignorant,
then they can educate you.
When Allaah Ta`ala showers them with His Mercy,
then it will descend upon you also." (60)

82.

"Do not sit in a gathering wherein Allaah Ta`ala is not mentioned.
If you are an Aalim,
then your knowledge will not benefit you, and
if you are an ignorant person,
then your ignorance will only increase."

83.

"Do not envy the person who is generous and sheds the blood of the believers.
Indeed for him,
in the Sight of Allaah, is a murderer who will not die." (61)

84.

"O my son!
Make the intelligence of others yours."

The son asked, *"How is that?"*
He replied, *"Seek counsel in your matters." (62)*

85.

"O my son!
Vie and compete in the search for good manners and refinement,
because verily it is an inheritance which cannot be snatched away,
it is a companion and comrade which cannot be overpowered,
it is a sought-after trait in people." (63)

86.

"O my son!
That person has spoken a lie who says that evil extinguishes evil.
If he is true,
then let him light up two fires and then see if one extinguishes the other.
Indeed only goodness extinguishes evil like water extinguishes fire."(64)

87.

"I have eaten colocynth (a type of bitter fruit)
and tasted patience,
but I have never seen anything bitterer than poverty.
If you become in need (i.e. poor)
then never speak about it to people,
lest you suffer a further decrease.
But rather ask of Allaah Ta`ala of His Bounties.
Who is there who has asked of Allaah Ta`ala and has not received,
or supplicated to Him and He has not replied,
or submitted to Him and He has not opened up what He has by Him?" (65)

88.

"Save yourself from begging.
Indeed it removes the water of life from your face,
and worse than that,
people will scorn and look down upon you because of it." (66)

89.

"When the time for Salaat enters,
then do not delay it for anything.
Perform it and acquire peace therefrom, because it is a debt.
Perform Salaat with congregation,
even though you may be on the tip of an arrowhead." (67)

90.

"Seek protection in Allaah from the evil of people.
Be with the best of them, (but) with caution." (68)

91.

"Neither rely or depend on the world, nor occupy your heart with it. Indeed you have not been created for it. Allaah Ta`ala has not created any creation which is of lesser importance to Him than it.
Neither has He made its bounties a reward for the obedient
nor its difficulties a punishment for the sinners." (69)

92.

"If you place a plea in front of a ruler,
then do not insist,
or ask except with happiness and a pleasant disposition.
Do not seek assistance from one who will deceive you.
Do not make a request from a vile and ignoble person.
If he repels and refuses you,
then his refusal will be a blemish
and taint on you
and if he fulfills your request then his fulfillment
will be a favour upon you (i.e. you will be indebted to him
and he will make you 'hear' about it)." (70)

93.

"O my son!
I will advise you of qualities which will bring you closer to Allah Ta`ala
and distance you from His anger:
Firstly, worship Allaah and do not ascribe any partners to Him,
and secondly, be content and pleased with the Will of Allaah,
in those things which you like or dislike."(71)

94.

"O my son!
Have hope in Allaah Azza Wa Jal,
such a hope where you don't feel safe to execute a distasteful act.
Fear Allaah with such a fear thereby you do not lose hope in His mercy."
The son asked, *"O my father! How am I able to do this, when I have only one heart?"*
He replied, *"O my son!*
Indeed the believers have two hearts;
a heart wherewith they have hope
and a heart wherewith they fear." (72)

95.

"Save yourself from masquerading.
Indeed it is fearful at nights and censured during the day." (73)

96.

"When you are called to bear witness,
then bear witness,
when you are called to assist,
then be of assistance,
when you are called to do evil,
then do not be hasty, until you reflect."(74)

97.

"If people find excellence in their eloquent speech,
then you should find excellence in your silence.
The tongue asks all the other limbs of the body every morning and evening,
'How are all of you?'
They reply, 'We are well if you leave us alone.'" (75)

98.

"If you come to a group,
strike them with the arrow of Islaam (i.e. make salaam/ greet them),
then sit on the fringe (of the gathering), and do not speak until you

hear them speaking.
If the remembrance of Allaah Ta`ala flows forth (from their speech) then place your arrow with them.
If their speech flows with anything other than that (the remembrance of Allaah Ta`ala),
turn away from them and opt for another." (76)

99.

"Do not laugh at anything which is not strange,
don't walk without purpose,
and do not ask for vain things (what will not benefit you)." (77)

100.

"Indeed gold is tested with fire
and a pious servant is tested with calamities.
If Allaah Ta`ala loves a nation then He tests them.
Thus whoever is pleased, for him is pleasure
and whoever is displeased, for him is displeasure." (78)

101.

"Indeed the one who has mercy will have mercy showered on him.
Whoever is silent is saved.
Whoever speaks good will profit.
Whoever speaks evil has sinned
and whoever cannot control his tongue regrets." (79)

102.

"O my son!
I will advise you on something, which if you hold onto, you will always remain a leader:
spread your character for your close ones and servants;
hold back your ignorance from the honorable and wicked;
protect your brothers and
maintain ties with your close ones;
let your brothers be amongst those who, when you separate from them or when they separate from you, they do not find fault with you." (80)

103.

*"Do not let the water run from your face because of your begging.
Do not reveal your anger by your degradation,
and recognize your ability, it will benefit your existence." (81)*

104.

*"Indeed people are lengthening upon themselves that which they have been promised.
They are fast moving towards the Aakhirah.
Indeed you have turned your back (i.e. moving away from) the world since you came into existence
and you are heading towards the Aakhirat (hereafter) with your (every) breath.
Verily the abode towards which you are heading is closer than the one you are leaving." (82)*

105.

*"If you doubt death, then do not sleep, because just as you sleep (so similar) is death.
If you doubt resurrection, then do not wake up (from your sleep), because just as you awaken after your sleep is the resurrection after death." (83)*

106.

*"Save yourself from debt,
because it is disgrace during the day
and worry at night." (84)*

107.

*"Do not attach yourself with anxieties and grief, or (do not) occupy yourself with worry.
Save yourself from greed,
be content with fate (Qadha)
and be satisfied with the distribution of Allaah Ta`ala.
Straighten your affairs,
be pleased with yourself and enjoy your life.
If you intend accumulating the wealth of the world,*

then curb your desires for that which is in the hands of people, because indeed it has not reached the Ambiyaa (alaihimus salaam) and the Truthful ones what has reached them, except by curbing their desire for what is in the hands of people." (85)

108.

"Opt for a halaal earning rather than poverty,
because verily none has ever become poor, except that three traits befell him;
thinness in his Deen,
weakness in his intellect
and his sense of honour departs from him.
Worse than these three is that he becomes low
and suffers degradation amongst the people." (86)

109.

"O my son!
Save yourself from arguing and debating with the Ulama.
Indeed wisdom descended from the heavens unblemished.
It is not imparted to men who spend it in accordance to the dictates of their nafs."(87)

110

"O my son!
Do not ask for any matter from the rear,
or discard of it from the front,
because this diminishes your opinion
and disparages your intelligence."

111.

"Do not demean anything on account of its being little,
because a small thing (today) will tomorrow become large."

112.

"Save yourself from lies,
because it despoils your Deen
and it decreases your sense of honour amongst the people.
In the process, your modesty, self-respect and reputation goes away.

You are not heard when you speak
and your word is not taken as true when you converse.
There is no goodness in a life like this." (88)

113.

"When you travel then do not pin any hopes on your conveyance, because surely it is quick to retreat/flee. Such are not amongst the actions of the wise.
Except when you are at a place where it is possible for you to stretch.
When you reach your destination,
then alight from your conveyance and be glad.
Then begin with (feeding it) its fodder before yourself.
Save yourself from traveling in the first portion of the night.
Travel with your sword, your socks, your turban, your clothes, your water-skin, your needle, your cotton, your shawl,
take such provisions wherewith you and your companions will benefit. Conform and be in agreement with your companions and be congenial,
except in sin."

114.

"Save yourself from evil character, anger and impatience,
because no companion will remain staunch with you for as long as you have these traits
and you will always be ignored by the people because of these (qualities).
Acquaint yourself with pleasantness in (executing) your matters/work,
have patience on the changing conditions
and beautify and display excellent character to all people.
Verily the person who beautifies his character and displays his joy and delight enjoys favour amongst the pious and righteous;
the chosen (servants of Allaah Ta`ala) love him;
and the evil ones keep away from him." (89)

115.

"O my son!
A decree you do not know when it will afflict you,
therefore prepare for it before it suddenly occurs. (90)

116.

"O my son!
When you travel with a group,
then increase in seeking advice in your and their matters.
Increase in smiling with them.
Be generous with your provisions (i.e. share it) amongst them.
If they call you,
then answer them and if they ask for assistance then aid them.
Make an effort to practice on silence, excessive Salaat,
and generosity with that which is with you, from your animals, water and provisions. When they call upon you to be a witness on the truth, then be a witness for them.
Strive at giving good counsel when they consult with you.
Do not make a decision until you are certain and have reflected.
Do not conceal a counsel even if you are standing, sitting, sleeping, eating or praying.
Use your reflection and wisdom when giving counsel.
Whosoever is not sincere when giving counsel,
then Allaah Ta`ala snatches away his (sense of) opinion and judgement."

117.

"When you see your companions walking, then walk with them,
and when you see them working, then work with them."

118.

"Listen to the one who is elder than you in age."

119.

"When they (your elders) order you with something
or ask you for anything, then reply positively (with a 'yes') and not negatively (with a 'no').
Indeed a negative reply is vileness and wickedness."

120.

"When you become confused or lost on a road,
then alight."

121.

*"When you doubt your intention,
then stop and deliberate."*

122.

*"When you see a single person on the road then do not ask him the road or ask for directions,
because indeed a single person in the open country/desert is suspicious.
It is possible that he is a thief or shaitaan who will waylay and confuse you.
Be cautious of two persons as well,
unless you see what I cannot see,
because verily, an intelligent person when he sees something with his eyes,
he will recognize the truth therefrom,
and one who witnesses (something) will see what an absent person cannot see." (91)*

123.

*"O my son!
Save yourself from greed,
because indeed it is poverty of the present."*

It was said to Luqmaan τ

124.

It was said to Luqmaan τ:
"Who has taught you culture/manners?" He replied: *"From two ill-mannered! And that is whenever I saw one of them displaying evil character in a matter of matters,
I keep away from such action, and everytime I saw someone conducting himself in an inappropriate manner I abstained from that action so that I am not classified by others as he is."*

125.

"Who is the worst of people?"
He replied: *"That person who cares not that people see him sinning."*

126.

It was said to Luqmaan τ: *"Who is the most patient person?"*
He replied, *"That patience which is not followed by harm."*
It was then said, *"Who is the most knowledgeable?"*
He replied, *"He who increases his knowledge with the knowledge of the people."*
It was said, *"Prosperity is from wealth?"* He replied, *"No, a prosperous person is he who when goodness is sought from him, it is found, otherwise he frees himself from the people." (92)*

127.

It was said to Luqmaan Hakeem τ, "*What is you wisdom?"*
He replied, *"I do not ask regarding that which is sufficient for me, and I do not take upon myself what is vain." (93)*

128.

The son of Luqmaan τ said to his father, *"O my beloved father, Which quality of man is the best?"*
He replied, *"Deen"*
He then asked, *"If there were two?"*
He replied, *"Deen and wealth."*
He asked, *"If there were three?"*
He replied, *"Deen, wealth and modesty."* He asked, *"If there were four?"*
He replied, *"Deen, wealth, modesty and good character."*
He asked, *"If there were five?"*
He replied, *"Deen, wealth, modesty, good character and generosity."*
He said, *"If there were six?"*
He replied, *"O my son! If a person had (these) five qualities combined in him, he would be pure and pious and a friend of Allaah. He would be free of shaitaan." (94)*

129.

It was said to Luqmaan τ, "*What action is the heaviest?"*
He replied, *"Abandoning what is vain." (95)*

130.

It was said to Luqmaan τ, "*Your face is so ugly."*

He replied, *"Are you finding fault on this because of the figure or the One Who fashioned it?" (96)*

IT WAS ASKED OF LUQMAAN τ

131.

Hadhrat Dawood υ said to him one day, *"How did you find the morning (i.e. how are you keeping)?"*
He replied, *"I found the morning with a hand besides mine."*
Hadhrat Dawood υ contemplated over this and was truly wonderstruck. *(97)*

132.

It has been reported that Luqmaan's son asked him,
"Have you seen a seed growing in the depths of the ocean. Does Allaah Ta`ala know about it?"
He replied (as Allaah Ta`ala mentions it in the Qur`aan Majeed), *"O my son! Verily, even if it be the grain of a mustard seed, and if it were in a rock,*
or in the skies or earth,
Allaah will bring it forth. Indeed Allaah is The Subtle, Aware." (98)

133.

Luqmaan said to a man who was looking at him,
"Although you see me with thick lips, (nevertheless), delicate speech emits from between them.
Although you see me black, (nevertheless), my heart is white." (99)

134.

Qataadah said, *"Allaah Ta`ala gave Luqmaan τ a choice between prophethood and wisdom.*
He chose wisdom over prophethood."
He says, *"Jibraeel came to me whilst I was asleep,*
and scattered upon me wisdom or sprinkled upon me wisdom."
He said, *"I awoke in the morning speaking it (i.e. words of wisdom)." (100)*

135.

Luqmaan Hakeem τ said, *"Overwhelm your anger with forbearance and your desires with Taqwa."*

136.

He said, *"Become dignified, bearing during times of stress and strain, patient at times of adversities and calamities,*
grateful at times of ease and prosperity, submissive in Salaat and hasty towards (giving) Sadaqah."

137.

He said, *"I have moved rocks and carried speech,*
but I have not seen anything heavier than debt.
I have eaten wholesome foods and embraced good deeds,
but I have never witnessed anything tastier than health and vitality." (101)

138.

He said, *"Indeed a two-faced person is not trustable in the Sight of Allaah Ta`ala."*

139.

He said, *"Wealth is not like good health and neither is felicity and ease like a pure soul." (102)*

140.

He said, *"Silence is wisdom and its execution is little." (103)*

141.

He said, *"I have consumed poison and bore it with patience." (104)*

142.

He said, *"There is no goodness for you to teach (someone something) until you have learnt*
and you have practiced upon what you have learnt.
The example of this is like a person who, after gathering firewood,
tries to wrap up and tie his load into a bundle, but is unable to do so,
and then he goes and collects another load." (105)

143.

He said,
"Indeed a believer, once he beholds and reflects upon the end and outcome,
is saved from regret." (106)

144.

He said,
"When you are engaged in Salaat,
then protect your heart.
When you are engaged in eating,
then protect your throat.
If you are in someone else's home,
then protect your eyes.
When you are amongst people
then protect your tongue.
Think of two things and forget two:
As for the two you should remember,
they are Allaah Ta`ala and death.
And the two which you should forget are: The good you have done for others,
and the evil done to you by others." (107)

145.

He said, *"There is nothing more disastrous for the body than amusement and entertainment." (108)*

146.

He said, *"Advice and counsel are heavy upon the stupid and insolent, just as a rocky and mountainous climb is to a very old man." (109)*

147.

He said, *"Brothers are three;*
a 'Mukhaalib,
a 'Muhaasib' and
a 'Muraaghib'.
A 'Mukhaalib' is one who gains your acquaintance and does not turn

away from you,
a 'Muhaasib' is one who influences you to the extent of what is acquired from you, and a 'Muraaghib' is one who is desirous of continuance (in your relationship) without having any greed (ulterior motive)."

148.

He said, *"Indeed an extended sitting for a need causes stress and anxiety to the liver, it gives rise to hemorrhoids and*
it sends heat to the head, hence you should sit a little and stand a little." (110)

149.

It has been reported from Ibn Mubaarik from Luqmaan Hakeem that he was seen galloping behind an emperor.
It was said to him, *"O Friend of Allaah! You are galloping behind this kaafir?"*
He said, *"Yes, perhaps I may ask him regarding believing and he may respond to me."*

150.

He said, *"Indeed elongated isolation is most perceptive to reflection, and elongated reflection is a proof of the road to Jannat." (111)*

151.

"Indeed from speech is that which is harder than stone,
sharper than a pinprick,
more bitter than patience
and hotter than an ember.
Indeed the hearts are planting fields, therefore sow therein pure speech.
If it does not sprout totally, it will sprout partly." (112)

152.

"I have not found anything heavier than evil speech. It sinks into the heart just as steel sinks into water." (113)

153.

"The anger of the intelligent person is in his work and the anger of

the ignorant one is in his work." (114)

154.

"The most resolute and prudent person is he who recognizes a matter before it occurs.
Be wary of him." (115)

155.

"A forbearing person is he who forgives the one who oppresses him, and he recompenses evil with good." (116)

156.

"Three things are not recognized except in three –
The brave person in a battle,
the noble person at the time of need
and the forbearing person at the time of anger." (117)

157.

"Three things; if they are found in a person then his Imaan is complete –
The person who when he is pleased,
his pleasure does not take him to futility and absurdity,
when he is angry, then his anger does not take him from the truth
and when he has the power, he does not reach towards that which is not his." (118)

158.

"The person who reposes trust in Allaah Ta`ala and is pleased with the Decree of Allaah,
has indeed established (his) Imaan,
and he has absolved his hands
and feet from earning goodness." (119)

159.

"Just as there is no friendship and familiarity between a sheep and a wolf,
so too is there no friendship between a pious and impious person."

160.

"Humility in the obedience of Allaah Ta`ala is closer than pride in sin." (120)

161.

"It is appropriate for an intelligent person that he be like a child to his family,
and when he is amongst people then he finds his manliness." (121)

162.

"Do not acquire knowledge for three and do not abandon it for three –
Do not acquire it to argue and debate therewith,
or to boast or to show others.
Do not abandon it because
there is effort (in acquiring it),
or because of modesty and shyness for people
or because you are pleased with ignorance."

CONCLUSION

The wisdom of Luqmaan Hakeem τ is high and lofty wisdom. It constitutes an illuminating and lofty culture and refinement. It has elevated, deep meaning and import. It comprises of words which connect mankind to true wisdom and reminds him of the reality of his existence.
It is derived and acquired from a glistening and sparkling *Noor*, which rises and elevates with the *Rooh* of the Aalim to tranquility, serenity and certitude.

It is advices and secrets which liberate man from the fetters of material tyranny and oppression and love of this transitory world and connects him with The Exalted and Sublime Creator.

Whoever loves wisdom and counsel will appreciate it. Indeed it springs from the heart which pulsates with the warmth and passion of truth and sincerity. It gushes forth from the heart of the father who is compassionate to his son and benevolent to those around him. Every truthful and sincere person can sniff out therefrom the

scent of wisdom, counsel and affection.

It is not upon us, except to open the call of our hearts and to incline ourselves with sincerity to every wise word from the wisdom of this great man.

I seek from Allaah Azza Wa Jal that He make us from amongst those who listen to the call and follow what is best. Aameen

All Praises are due to The Rabb of the universe.

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(1) (Tafseer-e-Qurtubi).
(2) [Tafseer Ibn Katheer, vol.3, page 536 / Tafseer Qasmi, vol. 5, page 475 / Tafseer Qurtubi, vol. 7, page 41]
(3) [Al-Ma`arif Li Ibn Qutaibah page 55]
(4) [Al-Bidaya wan Nihaaya, vol. 2, page 114 / Tafseer Ibn Katheer, vol. 3, page 536]
(5) [Al-Bidaya wan Nihaya, vol. 2, page 114]
(6) [Al-Bidaya wan Nihaya, vol. 2, page 124]
(7) [Al-Bidaya wan Nihaya, vol. 2, page 123]
(8) [Roohul Bayaan, vol. 3, page 48]
(9) [Ibn Katheer, vol. 3, page 536 / Tafseer Qurtubi, vol. 7, page 42 / Al-Bidaya wan Nihaya, vol. 2, page 117 / Tafseer Baidawi, vol. 2, page 227]
(10) [Ibn Katheer, vol. 3, pages 536-7 / Al Bidaya vol. 2, page 114]
(11) [Ibn Katheer, vol. 3, page 537 / Qurtubi, vol. 7, page 41]
(12) [Ibn Katheer, vol. 3, page 537]
(13) [Roohul Bayaan, vol. 21, page 65]
(14) Al-Kash-shaaf, vol. 2, page 195]
(15) [Al-Bidaya, vol. 2, page 118 / Roohul Ma`aani, vol.11, page 83]
(16) [Zuhd, page 106]
(17) [Al-Bidaya, vol. 2, page 117]
(18) [Mu`jamul Amthaal, vol. 2, page 460]

(19) [Ahyaa `Uloomid Deen, vol. 1, page 16]
(20) [Al-Marji`us Saabiq, vol. 4, page 55]
(21) [Al-Marji`us Saabiq, page. 245]
(22) [Ruhul Maano – 11/84]
(23) [Al- Bidaya Wan Nihaya 2/117]
(24) [Tafseer ibn Katheer -3/ 536; Tafseer Baidawi (3/227)]
(25) [Tafseer, Al- Tareer Wa Tanweer 21/ 157]
(26) [Ibid – 21/ 169]
(27) [Ibid – 11/ 180]
(28) [Ibid – 21/171]
(29) [Ruhul Maani – 21/83 – Mustaraaf – 1/45]
(30) [Ruhul Maani 21/83]
(31) [Ibid – 21/83]
(32) [Minhaaj ul 548 Al Zahid – 320]
(33) [Minhaaj ul 548]
(34) [Ibid – 548]
(35) [Munbahat Ibn Hajaar (a)]
(36) [Tafseer Al Tahreer Wa Tanweer 121/ 182]
(37) [Ibid]
(38) [Minhaajul Yakeen – 493]
(39) [Qurtubi 5/489]
(40) [Munbahaat Ibn Hajaar (44)]
(41) [Qassassul Ambiyaa 245]
(42) [Majumal Amthaah 1/303]
(43) [Ahya – 3/307]
(44) [Mosoaat HiKamat Wa Akwaal Khalid – 288]
(45) [Ruh – 11/207]
(46) [Al- Akaadul Fareed 3/ 152]
(47) [Qassasul Ambiyaa Li Thalabi 245]
(48) [Ahya – 3-176]
(49) [Majanul Amthaal 2-459]
(50) [Ibid 2-460]
(51) [Majomul Amthaal 2-460]
(52) [Ibid]
(53) [Minhaajul Yakeen – 88]
(54) [Luqmaan Al Hakeem Wa Hikma 138]
(55) [Nushaatul Majalis – 1-110]
(56) [Ruh 21-83]

(57) [Mukhtaar Minhaajul Qasideen Li Ibn Qudama 356]
(58) [Al Bayaan Wa Tabaeen 1/181]
(59) [Al Bidaya Wan Nihaya 2/117]
(60) [Ibid – 2/118]
(61) [Ibid]
(62) [Qutufa Daniat … 208]
(63) [Al Muhassin Wal Musawi 110]
(64) [Al Mustar Fi Kulu … 1/155]
(65) [Ibid – 2/47]
(66) [Ibid – 2-58]
(67) [Ruh – 2/89…]
(68) [Al Aqaad Fareed – 3/152/ 213]
(69) [Ibid – 3/ 152]
(70) [Majamul Amthaal Li Madaani – 2/459]
(71) [Quwatul Qulub – 2/79]
(72) [Zahid – 107/ Ruh 21-83]
(73) [Qurtubi – 5-479 … Zahid Shiaab – 1- 18/19]
(74) [Minhaajul Yakeen 497]
(75) [Mustaraf 1-108]
(76) [Tafseer Qasimi 5/479]
(77) [Ahya – 4/55]
(78) [Ibid – 4/133]
(79) [Ibid - 4/133]
(80) [Ibid 3/157/8]
(81) [Ibid 3/176]
(82) [Ibid 3-209]
(83) [Ibid 1-345]
(84) [Ruh 21/83]
(85) [Qassassul Ambiyaa 245]
(86) [Hidayatul Murshadeen (267) Ahya – 2/124]
(87) [Al Wasaya – 189]
(88) [Qassassul Ambiyaa -245]
(89) [Ibid – 245]
(90) [Ahya 6/90]
(91) [Tafseer Al Tahreer Wa Tanweer – 21/172/3]
(92) [Al Bidaya Wan Nihaya 2/112]
(93) [Ahya 3/313]
(94) [Ibid 3 -52]

(95) [Majamul Amthaal – 2/317]
(96) [Ruh 3-48]
(97) [Ibid 3-50]
(98) [Surah Luqmaan -16/ Ruh 21-88]
(99) [**Qurtubi 7-41]**
(100) [Ibn Katheer , 3- 537/ Qurtubi 7-41]
(101) [Minhaaj ul Yakeen – 215]
(102) [Ruh 3-5]
(103) [Qurtubi 7-46]
(104) [Al Nihaya … 4-347]
(105) [Ruh 21-83/84]
(106) [Ahya 4-396]
(107) [Ruh 3-43]
(108) [Al Nihaaya … 1/154]
(109) [Mustaraaf – 1/104]
(110) [Ruh 3-50]
(111) [Ahya 6-45 // Mukashfit Qulub -223]
(112) [Mowasaat Alhimat – 525]
(113) [Ibid – 612]
(114) [Ibid 476]
(115) [Ibid 33]
(116) [Ibid – 256]
(117) [Ibid – 307]
(118) [Oyoonul Akbaar 1/290]
(119) [Quwatul Quloon – 2-80]
(120) [Ruh 21-83]
(121) [Ahya 2-101]

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